THE

ENGLISH READER;

CONTAINING

A Selection of Pieces in Prose,

SUITED TO

THE CAPACITIES OF INDIAN YOUTH,

AND ADAPTED TO

IMPROVE THE YOUNGER CLASSES OF LEARNERS IN READING, BY A PROGRESSIVE ARRANGEMENT OF THE LESSONS.

No. III.

ÆSOP'S FABLES.



CALCUTTA

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ÆSOP'S FABLES.

FABLE 1.—*The Cock and the Jewel.*

As a Cock was scratching on a dunghill, he happened to turn up a precious jewel, and immediately exclaimed, "What a prize for a jeweller! But to me, a single grain of rice would be of more value than a hundred such baubles."

MORAL.—We show our wisdom when we choose that which is useful, rather than that which is gaudy.

FABLE 2.—*The Fox and the Cock.*

It was once the misfortune of a Cock to fall in with a Fox, who was bent on his destruction. The Fox, being desirous of cloaking his designs, commenced accusing the Cock with being a notorious disturber, by continually screaming and bawling the whole night through, so that neither he nor his friends could pursue their callings in peace: and, in short, the whole neighbourhood was deprived of rest by his harsh and noisy throat. Alas! replied the Cock, you well know that I never disturb any one without an occasion. I rejoice at the

dawn of day. I crow to revive the hearts of my wives, and sound an alarm to inform the industrious that it is time for them to be about their business. Come, come, says the Fox, I cannot live on your dialogues, and it is high time for me to breakfast. At which he instantly snatched up the unfortunate Cock, and soon made an end both of him and his story.

MORAL.—Neither innocence, conscience, nor reason is sufficient to deter the wicked from their purpose.

FABLE 3.—*The Wolf and the Lamb.*

As a Wolf was lapping at the head of a fountain, he spied a lamb drinking at the same time, a good distance off down the stream, and away he runs, with open mouth, and begins reviling the Lamb. Villain! how dare you muddy the water while I am drinking? Indeed, says the poor Lamb, I did not think that my drinking here so far below, could disturb the water so far above. Ah, says the Wolf, I see that you will never leave your logic till your skin is turned over your ears, as your father's was only six months ago, for prating in the same way to his superiors, which you very well remember. If you will believe me, sir, quoth the innocent Lamb, with fear and trembling, I was not born at that time. What impertinence! exclaims the Wolf; hast thou neither shame nor conscience? But it runs in the blood of all your race to hate our family, therefore you shall pay the debts of your forefathers. And without any more scruples, he tore the innocent Lamb to pieces.

MORAL.—The wicked are never in want of a reason for their actions, or an excuse for their folly.

Fable 4.—*The Frogs, the Mice and the Kite.*

On a certain time there arose a dreadful quarrel between the Frogs and the Mice, about the sovereignty of the lakes; and whilst two of their brave champions were fiercely engaged, down came a Kite pouncing upon them, bearing them away together as his prey.

Fable 5.—*The Lion, the Bear, and the Fox.*

A Lion and a Bear, after having fought a long time over a fawn which they had killed, were so exhausted that they were glad to part for a time to recover breath. At the same instant a cunning Fox, passing that way, and finding both the combatants so miserably disabled, seized the fawn, and scampered off with the prize. The Lion and the Bear, not being able to help themselves, made the following reflection:—We have been disputing with each other who should have the booty, till this treacherous Fox has robbed us both.

Moral to Fables 4 and 5.—Disputes generally end in loss to both parties.

Fable 6.—*The Dog and the Shadow.*

As a Dog was crossing a river with a piece of flesh in his mouth, he saw, as he thought, another dog under the water upon the very same adventure. He, from a greedy desire to get the other dog's portion, and without considering that what he saw was only the reflection of himself, snaps at the shadow, and loses the substance.

Moral.—Covetous men often lose their all, by unlawful attempts to gain more.

FABLE 7.—*The Lion and other Beasts hunting.*

A Lion, a Wolf, a Bear, and a Fox, being on a hunting excursion, agreed that the prey should be equally shared amongst them. And having caught a stag, it was divided into four parts. But as they were about to take their shares, Stop, says the Lion, the first is mine, on account of my dignity; the second I claim for the pains it cost me to obtain it; the third I must have, because I have occasion for it; and if you dispute the fourth being my right, I shall contend for it. The others, not having anything to say, walked off in silence.

MORAL.—Unequal alliances are to be avoided, as the powerful frequently study their own interest more than the rights of others.

FABLE 8.—*The Wolf and the Crane.*

A Wolf, that had a bone stuck in his throat, went to the Crane, and promised him a considerable reward, if he would take it out for him. The Crane consented, and soon took out the bone for the Wolf, and then claimed the promised reward. What impudence! says the Wolf: did you put your long neck into the mouth of a Wolf; and after having brought it out safe and sound, do you talk of a reward? Why, sir, you have your head again, and should think that an ample recompense.

MORAL.—He who has to do with dishonest and cruel men, and escapes free, may think himself well off. Or, The dishonest and cruel are also found to be ungrateful.

FABLE 9.—*The Countryman and the Snake.*

One very hard winter a Countryman happened to spy a Snake under a hedge, almost frozen to death. The kind-hearted man took it up, and cherished it in his bo-

som till he brought it to life again. The animal, feeling its usual vigor restored, rose, and darted on the very man that had saved its life. Thou ungrateful wretch! exclaimed the man, is that venomous nature of thine to be satisfied with nothing less than the life of thy deliverer?

MORAL.—He who serves or confides in an ungrateful man, will either be disappointed or betrayed.

FABLE 10.—*The Lion and the Ass.*

A stupid Ass was once so impertinent as to mock and bray at a Lion. The Lion began at first to show his teeth, and to feel himself insulted; but, upon second thoughts, he said, Well, jeer on, and be an Ass still; and remember that it is the baseness of your character that has saved your carcass.

MORAL.—It is beneath the dignity of great minds to trouble themselves about the petty insults of the vulgar.

FABLE 11.—*The Country and the City Mouse.*

A Country Mouse invited a city friend to a collation, where everything was furnished that the place afforded; as mouldy crusts, cheese-parings, musty oatmeal, rancid bacon, and the like. The city dame was too well bred to find fault with her entertainment: notwithstanding she represented that such a life was unworthy of her rank; and letting her friend know how splendidly she lived, invited her to accompany her to town. The Country Mouse consented, and away they trudged together, and about midnight got to their journey's end. The City Mouse showed her friend the larder, the pantry, the kitchen, and other offices where she laid her stores; and after this, carried her into the parlour where they found, yet upon the table, the relics of

that very night's entertainment. The City Mouse carved for her companion what she liked best; and so to it they fell upon a velvet couch. The Country Mouse, who had never seen or heard of such doings before, blessed herself at the change of her condition, when, as luck would have it, all on a sudden the doors flew open, and in came a crew of noisy servants, to feast upon the dainties that were left. This put the poor mice to their wit's end how to save their skins; especially the stranger, who had never been in such danger before: she made shift however, for the present, to slink into a corner, where she lay trembling and panting till the company went away. As soon as the house was quiet again, she escaped to her court sister, and said, Well! if this is the sauce to your rich meats, I'll go back to my cottage and my mouldy cheese again; for I had much rather lie knacking of crusts, without fear or hazard, in my own hole, then be mistress of all the delicacies in the world, and subject to such terrifying alarms and dangers.

MORAL.—Frugal enjoyments, with peace and quietness, are preferable to luxurious pleasures, attended with confusion and distress.

FABLE 12.—*The Rook and the Crow.*

A Rook who was battering and hammering a mussel with his beak and, unable to break the shell, was advised by the Crow to take it as high as he could fly with it in the air, and then to let it fall on the rock, when he would see that its own weight would be sufficient to break it in pieces. The Rook took the Crow's kind advice, and succeeded accordingly; but while he was descending, the other flew away with the fish.

MORAL.—When selfish men give advice, it is to serve their own ends.

FABLE 13.—*The Fox and the Raven.*

The Fox, seeing a Raven on a tree with a delicious morsel in her mouth, began to long for it, but was puzzled to know how he could get it. O thou blessed bird, says he, the delight of gods and men! He praised the gracefulness of the Raven's person, the beauty of her plumes, her admirable gift of augury, and so on. And now, says the Fox, if thou hast but a voice equal to the rest of thy excellent qualities, then the sun cannot show the world such another creature. This last piece of gross flattery made the Raven open her mouth as wide as she could stretch it, to give the Fox a note or two from her throat; but, on opening her mouth, she dropped her dainty morsel, which the Fox presently chopped up, and bade her remember that, whatever he had said in praise of her person, he had nothing to say in favor of her brains.

MORAL.—When a flatterer praises his neighbor, he has some selfish or servile end in view.

FABLE 14.—*The Old Lion.*

A Lion, who in the days of his youth and strength had been very outrageous and cruel, came in the end to be reduced, by old age and infirmity, to the last degree of contempt; insomuch that all the beasts of the forest, some out of insolence, others from revenge, fell upon him with one consent. He was indeed a miserable creature; but nothing went so much to his heart as to find himself battered by the heels of an Ass.

MORAL.—A prince who does not secure friends while he is in power and able to oblige them, must never expect to find friends when he is no longer capable of doing them any good.

Fable 15.—*The Ass and the Spaniel.*

A gentleman had a favorite Spaniel that used to leap upon him, and play a thousand gambols, with which the master was highly delighted. Upon this, an Ass in the house, that thought himself coarsely used, would needs do the same to secure the favor of his master; but he was quickly given to understand, with a good cudgel, the difference between the one playfellow and the other.

Moral.—People who live by example, would do well to look to the force and authority of the precedent: for what would become one man, would be insufferable in another under different circumstances.

Fable 16.—*The Lion and the Mouse.*

A generous Lion got into his clutches a poor Mouse, but, at her earnest supplication, let her go. A few days after, the Lion being entangled in a net, found the benefit of his former mercy; for this very Mouse, remembering the favor shown to her in her distress, set herself to work upon the meshes of the net, gnawed the threads to pieces, and so delivered her preserver.

Moral.—The rich and the poor are dependent on each other. Or, One good turn deserves another.

Fable 17.—*The Sick Kite and her Mother.*

Mother, says a sick Kite, pray give over those idle lamentations, and let me rather have your prayers. Alas, my child! says the dam, to which of the gods shall I pray,—for a wretch that has robbed all their altars?

Moral.—A wicked life cannot make a happy death.

Fable 18.—*The Swallow and other Birds.*

The Swallow, a bird famous for foresight, seeing a countryman sowing hemp in his grounds, called a company of little birds about her, and, telling them what the man was about, and that the fowler's nets and snares were made with hemp or flax, advised them to pick it up in time, for fear of the consequence. They neglected the advice till it took root; and then again, till it was sprung up into the blade. Upon this the swallow told them, that it was not yet too late to prevent the mischief, if they would but set heartily about it: but finding that no heed was given to what she said, she bade adieu to her old companions in the woods, and betook herself to a city life, and to the conversation of men. This flax and hemp came in time to be gathered and wrought; and it was this Swallow's fortune to see several of the very birds she had forewarned, taken in nets made of t[illegible] and then, too late, they became sensible of the folly of letting slip their opportunity.

Moral.—Wise men read effects in their causes; but fools will not believe them till it is too late to prevent the mischief.

Fable 19.—*The Frogs desire a King.*

The Frogs, grown weary of liberty, petitioned Jupiter for a king. Jupiter, to try them, threw them down a Log for a governor, which, upon the first dash, frightened them all into the mud; nor durst they for some time look out, till one Frog, bolder than the rest, put up his head and, looking about him, beheld how quiet their new prince lay. He then called his fellows together, and told them the case, when nothing would serve them but riding upon him; so that the dread they were

in before, was now turned into insolence and tumult. This king, they said, was too tame for them, and Jupiter must needs be entreated to send them another. He did so, and sent among them a Stork, who soon revenged the cause of king Log, and devoured as many of his new subjects as came in his way. The remainder of the miserable crew petitioned again for a new king, or to be restored to their former happy condition; but they were told that they had brought all these evils upon themselves; and, as the Stork was sent for their punishment, they must bear it as well as they were able, for there was no remedy but patience.

Moral.—No state can please a discontented mind. If we know not when we are well off, and are always desiring a change, we can only blame ourselves, if that change makes our condition worse.

Fable 20.—*The Kite, the Hawk, and the P[illegible]*

The Pigeons, finding themselves persecuted by the Kite, made choice of the Hawk for their guardian. The Hawk professed to be their protector; but, under pretence of that character, instead of carrying on a war with the Kite, made more havoc in the dove-house in two days, than the Kite could have done in as many months.

Moral.—It is a dangerous experiment to call in the powerful and ambitious to our protection.

Fable 21.—*The Dog and the Thief.*

As a gang of thieves were about to rob a house, a mastiff took the alarm, and began barking. One of the company spoke kindly to him, and would have stopped

his mouth with a crust. No, no, says the Dog, this will not do; I will take no bribes to betray my master: nor will I, for a piece of bread in hand, forfeit the ease, satisfaction, and liberty of my whole life.

MORAL.—Fair words and presents, given with flattery, are always to be suspected.

FABLE 22.—*The Wolf and the Sow.*

A Wolf very kindly offered to take care of the litter of a Sow that was just ready to bring forth. The Sow very civilly thanked her for her attention, but desired she would be pleased to walk off, and do her the good office at a distance; and the greater that distance, the better.

MORAL.—There are no snares so dangerous as those which are laid for us under the name of good offices.

FABLE 23.—*The Mountain in Labor.*

In a certain neighbourhood there was abroad a strange rumor, that an adjacent mountain was in labor, at which all the inhabitants assembled together, to witness what monstrous issue so great a mother would bring forth; when behold! of a sudden, out came a little contemptible mouse.

MORAL.—Nothing so much exposes men to ridicule, as vain blusterings, which only raise expectations, and end in disappointment.

FABLE 24.—*The Ass and the ungrateful Master.*

A poor Ass, who with age and hard labor was worn to the last stage of weakness and misery, happened to

tumble down under the weight of his load: for which his cruel Master immediately began to beat him unmercifully. Alas! said the Ass, this is according to the course of an ungrateful world: one casual error is sufficient to weigh down the faithful services of a long life.

FABLE 25.—*The old Dog and his Master.*

An old Dog that, in his younger days, had led his Master many a merry chase, and done him all the good offices of a trusty servant, came at last to decline from his usual vigor and speed, for which he received blows and reproaches, and was at last turned out of doors. Why, sir, said the dog, my will is as good as ever, but my strength is gone; and you might with as much justice hang me because I am old, as beat me because I am infirm.

MORAL to FABLES 24 and 25.—It is ungrateful and inhuman to despise aged and faithful servants on account of their infirmities.

FABLE 26.—*The Ass, the Ape, and the Mole.*

An Ass and an Ape were complaining to each other of their grievances. The Ass was grieved that he had no horns, and the Ape was troubled because he had no tail. Stop your complaints, said the Mole, and be thankful for what you have; for we, poor blind Moles, are in a much worse state than either of you.

FABLE 27.—*The Hares and the Frogs.*

Once upon a time the Hares became dissatisfied with their condition. Here we live, said one of them, at the mercy of men, dogs, eagles, and I know not how many other enemies, which prey upon us at pleasure: we are

perpetually in fright and in danger; and I am therefore of opinion, that we had better die at once than live in a continual dread that is worse than death itself. The motion was seconded and debated, and a resolution was immediately agreed upon to drown themselves. The vote was no sooner passed, than away they scampered to the next lake. Upon this hurry and bustle, there leaped a whole shoal of Frogs from the bank into the water, for fear of the Hares. Look, said one of the gravest of the company, pray let us have a little patience. Our condition, I find, is not altogether so bad as we fancied; for there are those, you see, that are as much afraid of us, as we are of others.

Moral to Fables 26 and 27.—There is no contending against the orders and decrees of Providence. He who made us, knows what is most fit for us; and every man's own lot is undoubtedly the best for him.

Fable 28.—*The Wolf, the Kid, and the Goat.*

A goat, on going out one morning, strictly charged her Kid not to open the door to any creature until she returned. The Goat was no sooner out of sight, than a Wolf that had overheard the charge, comes to the door and, in a feigned voice, calls to the Kid to let her mother in. The Kid, being aware of the roguery, bade the Wolf show his beard, and the door should be opened to him.

Moral.—Hypocrites, however disguised, may be known by some mark or other.

FABLE 29.—*The Dog and the Sheep.*

A Dog brought an action against a Sheep for certain measures of wheat that he had lent him. The plaintiff proved the debt by three positive witnesses,—the Wolf, the Kite, and the Vulture. The defendant was cast in costs and damages, and forced to sell the wool from his back to satisfy the creditor

MORAL.—It is seldom that justice can be done when a cause is supported by false witnesses. When condemnation is determined on by the more powerful, innocence is often of no avail.

FABLE 30.—*The Countryman and the Snake.*

A Snake, in secreting himself under the threshold of a cottage, was trodden upon by one of the children. The Snake out of revenge bit the child, which died, much to the grief of the parent. The father of the child made a desperate blow at the head of the Snake, but missed his aim, and only left a mark on the stone which he struck. Some time after this, the countryman proposed terms of reconciliation. No, no, said the Snake, so long as I think of this flaw in the stone, and you of the death of your child, we can have no mutual attachment.

MORAL.—We should be very careful how we make terms with enemies.

FABLE 31.—*The Fox and the Stork.*

On a certain time a Fox invited a Stork to a treat. They had a variety of dainties served up in broad dishes. The Fox began lapping away, and telling his guest that he was heartily welcome to all that was before him.

The Stork, finding that he was duped, endeavored to bear the affront as well as he could; and on taking leave, invited his friend to sup with him that night in return. The Fox made several excuses, but the Stork would take no denial, and at last the Fox consented. The supper was served up in glasses with long narrow necks, and the best of everything that the season could supply. The Stork, while enjoying the delicacies of the table, said to his friend; Pray, be as free and eat as heartily as if you were at home. The Fox soon saw that he was completely tricked, and sneaked off as fast as he could, with the conviction that he had been justly requited.

MORAL.—Nothing is more mortifying to the crafty, than to be outwitted by those whom they have deceived.

FABLE 32.—*The Fox and the Bust.*

A Fox, who was in a statuary's shop, was admiring, among other things, a well-executed Bust; and, after examining it very attentively, he said, Well thou art really a beautiful piece of workmanship; but what a pity it is that thou hast no brains!

MORAL.—Beautiful and regular features do not always indicate strength and ingenuity of mind. We cannot form a correct estimate merely from external appearances.

FABLE 33.—*The Daw with borrowed Feathers.*

A Daw, who was ambitious to make a splendid appearance, dressed himself up with all the gay feathers

he could find, and fancied himself above all the feathered race. This soon excited the envy of his companions who, on discovering the truth, commenced plucking his borrowed plumage; and, after every bird had taken what he thought to be his own feathers, the silly Daw was reduced to his primitive state, and exposed to the contempt of all his tribe.

MORAL.—Where pride and poverty meet, they will be held up to ridicule. To shine in borrowed ornaments, always exposes to contempt.

FABLE 34.—*The Ant and the Fly.*

Where is the honor or the pleasure in the world, said the Fly, in a dispute for pre-eminence with the Ant, in which I have not my part? Are not all temples and palaces open to me? Am I not the taster of gods and princes in all their sacrifices and entertainments? And all this without either money or pains? I trample upon crowns, and kiss what ladies' lips I please. What have you now to pretend to all this while? Vain boaster! said the Ant, dost thou not know the difference between the access of a guest and that of an intruder? People are so far from liking your company, that they kill you as soon as they catch you. You are a plague to them wherever you come. Your very breath has maggots in it; and for the kiss you brag of, what is it but the perfume of the last dunghill you touched? For my part, I live upon what is my own, and work honestly in the summer to maintain myself in the winter; whereas the whole course of your scandalous life is only

cheating and carousing one half of the year, and starving the other.

MORAL.—The happiness of life does not consist so much in enjoying small advantages, as in living free from great inconveniences. An honest mediocrity is the happiest state a man can desire or enjoy.

FABLE 35.—*The Frog and the Ox.*

As a huge Ox was grazing in a meadow, he astonished and raised the envy of a Frog that stood croaking close by him. The Frog called out to her little ones to take notice of the amazing bulk of that Ox. And see, said she to her children, I will soon make myself bigger than that beast. So she strained, and swelled, and puffed, until she burst herself, and died.

MORAL.—Weak minds frequently have a high opinion of themselves, and a low opinion of others, even of their superiors, which often proves fatal, and always contemptible. Aspiring to things beyond their reach, is the ruin of many.

FABLE 36.—*The Ass and the Wolf.*

An Ass accidentally ran a thorn into his foot, and for want of a better surgeon, applied to a Wolf who at last offered to draw it out with his teeth! As soon as the Ass was relieved, knowing the Wolf's bad intentions, he gave his operator so severe a kick under the ear with his other foot, that he stunned him, and then ran off as fast as he could.

MORAL.—'Harm watch, harm catch,' is but according to the common rule of equity and retaliation.

Fable 37.—*The Ignorant Sea Passenger.*

A man who never was at sea before, went passenger in a ship. It happened that a violent storm arose, and after a while, the ship struck upon a sandbank. Every one else was but too sensible of his danger; but he, for his part, thanked God for bringing him once more into shallow water where he could feel the bottom.

Moral.—We sometimes mistake that for our benefit, which in the end turns out to be our greatest misfortune.

Fable 38.—*The Horse and the Ass.*

A proud pampered Horse, bedecked with gaudy trappings, met in his course a poor creeping Ass under a heavy burden. Why, how now, sirrah, says he, do you not see by these arms and trappings to what master I belong? And do you not understand that when I have my master upon my back, the whole weight of the state rests upon my shoulders? Out of the way, thou slavish insolent animal, or I will tread thee to dust. The wretched Ass immediately slunk aside with this envious reflection, What would I give to change condition with that happy creature! This fancy continued, till some time after he saw this very Horse slaving with a common dung-cart. Why, how now, friend, said the Ass, how comes this about? It is only the chance of war, said the Horse. When you saw me last, I was a general's Horse and taken to battle, where I was hacked and maimed; and you now see before you the sad catastrophe of my fortune.

Moral.—It is the nature of folly and pride to place happiness in what may be soon taken away. Ignorance and poverty lead men to despise the freedom and advantage of an humble condition.

FABLE 39.—*A Bat and a Weasel.*

A Weasel seized upon a Bat, who begged hard for his life. No, no, said the Weasel, I give no quarter to birds. Ah! said the Bat, but I am a mouse, you see; look on my body: and so she escaped for that time. The same Bat had the fortune to be taken by another Weasel; and the poor Bat was forced to beg for mercy again. No, said the Weasel, no mercy to a mouse. Well, said the Bat, but you may see by my wings that I am a bird: and so the Bat got off in both capacities.

MORAL.—Presence of mind will often extricate us from imminent dangers.

FABLE 40.—*The Neutral Bat.*

Upon a desperate and doubtful battle between the birds and the beasts, the Bat remained neuter, till he found that the beasts had the better of it, and then went over to the stronger side. But it came to pass afterwards that the birds rallied their broken troops, and carried the day; and away went the Bat to the other party, where he was tried by a council of war as a deserter, stripped, banished, and finally condemned never to see daylight again.

MORAL.—He who is true to no party, will be despised by all.

FABLE 41.—*The Wolf and the Fox.*

A Wolf having got together large stores of provisions, remained at home for fear of losing them. Why,

how now, friend? said the Fox, who had long watched for his absence, we have not seen you abroad at the chase for many a day!—That is true, said the Wolf, I have an indisposition that keeps me much at home, and I hope I shall have your prayers for my recovery. The Fox, seeing his stratagem would not take, went to a shepherd, and informed him where he might surprise a Wolf. The shepherd followed his directions, and destroyed the Wolf. The Fox immediately repaired to the cell, and took possession of his stores: but he had little joy in the possession; for, in a very short time, the same shepherd did as much for the Fox as he had done before for the Wolf.

MORAL.—This Fable shows us the just fate that attends the treachery even of one traitor to another.

FABLE 42.—*A Stag drinking.*

A Stag, while drinking from a clear stream, saw his own image in the water: Well! said he, if these pitiful shanks of mine did but correspond with this branching head, I should be able to defy all my enemies. The words were scarcely out of his mouth, before he heard a pack of dogs coming full cry towards him. Away he scoured across the fields, cast off the dogs and gained the wood; but, in pressing through a thicket, the bushes held him by the horns, till the hounds came up and tore him down. The last thing he said was, What an unhappy fool was I, to consider my friends as my enemies, and my enemies as my friends. I trusted to my horns, but they have betrayed me; I found fault with my legs, which might have saved me.

MORAL.—It is better to have humble and honest friends who will always be of service to us in times of distress.

than to have gay and dissolute companions, who not only lead us into danger, but leave us to perish afterwards.

FABLE 43.—*The Snake and the File.*

A Snake, having found her way into a Smith's shop, began to lick a file until she made her tongue bleed; and, supposing that it was the file that bled, licked the more eagerly. When the Snake could lick no longer, she fell to biting the file until she broke all her teeth, and was obliged to leave off half dead, and totally disarmed of all her defences.

MORAL.—In all contentions it is wise to consider both the power of our adversary and our own strength and abilities, and to act accordingly.

FABLE 44.—*The Wolves, the Sheep, and the Dogs.*

A war was once waged between the Sheep and the Wolves; and, as long as the Sheep had the Dogs for their allies, they were more than a match for their enemies. The Wolves, finding this, sent ambassadors to treat about a peace, and, till it could be concluded, hostages were given on both sides; the Dogs were given on the part of the Sheep, and the Wolves' whelps on the other part. While they were upon treaty, the whelps fell a howling; the Wolves cried out treason; and pretending an infraction of the truce in the abuse of their hostages, fell upon the Sheep in the absence of their Dogs, and made them pay for the improvidence of leaving themselves without a guard.

MORAL.—It is folly to think of forming an alliance with those whom Nature herself has divided.

FABLE 45.—*The Axe and the Forest.*

A Carpenter begged of the Forest only as much wood as would make a handle of his Axe. The matter seemed so small, that the request was easily granted: but when the timber trees came to find that the whole wood was to be cut down by the help of this handle, they cried, There is no remedy but patience, when people are undone by their own folly.

MORAL.—Nothing mortifies a man more than to find he has been accessory to his own ruin.

FABLE 46.—*The Belly and the Members.*

On a certain time there broke out a desperate mutiny amongst the Members of the body against the Belly. The Hands and the Feet were the principal ringleaders in the riot, and were the loudest in their complaints, exclaiming that they saw neither reason nor justice why they should be doomed to perpetual slavery and toil, for no other purpose than to pamper the Belly, to support him in idleness, to bear all the expenses of keeping him, and to be constantly employed in watching and even in carrying his huge weight from one entertainment to another. They complained also that whenever the Belly was indisposed, they were detained as close prisoners, to wait on him and minister to his wants; besides which, they were required to take a share in all his pains and miseries, which every one knew to be very numerous, for he was always quarrelling with himself, and was out of humor with everybody else. In short, they would not endure such hardships and such tyranny any longer, and therefore came to the conclusion that, in future,

the Belly should shift for himself. The Mouth refused to admit any nourishment through his gates without the Hands. The Teeth declared it was impossible to grind any more, unless the Hands brought something to the mill. After keeping this solemn league only for a short time, the Members were astonished to find their strength and beauty daily decaying. The Hands, instead of being strong and active, became feeble and helpless. The Feet, instead of standing erect and firm, began to bend and tremble. As soon as they found out their error, they made an attempt or two to return to their respective duties; but alas! it was too late; the Belly had so long suffered from fasting and neglect, that he was not able to derive the least benefit from their relief; so they all perished together.

Moral.—The prosperity of a state depends upon the regular discharge of respective duties by every class of citizens; and no one order can refuse to labor for the public good, without sharing the inconvenience that may be occasioned by the refusal.

Fable 47.—*The Lark and her Young.*

In a field of corn, just ripe for reaping, a Lark had a brood of young ones; and when she went abroad to forage for them, she laid a strict charge upon her little ones to pick up what news they could get against she came back again. They told her, on her return, that the owner of the field had been there, and ordered his neighbors to come and reap the corn. Well, said the old one, there is no danger yet. They told her the next day, that he had been there again, and desired his friends to do it. Well, well, said she, there is no harm

in that either: and so she went out in search of provisions as before. But upon the third day, when they told their mother that the master and his son had agreed to come the next morning and do it themselves; Now then, said she, it is time to look about us: as for the neighbors and friends, I fear them not; but the master, I am sure, will be as good as his word, for it is his own business.

MORAL.—He that would be sure to have his business well done, must either do it himself, or see to the doing of it. Men may be true to themselves, when faithless to one another.

FABLE 48.—*The Sick Lion and the Fox.*

A Lion, during a severe fit of sickness, observed that among all the beasts in the forest, the Fox never came to visit him. The Lion wrote him word how ill he was, and how very glad he should be of his company. The Fox returned the compliment with a thousand prayers for his recovery; but as for waiting upon him, he desired to be excused; for, said the Fox, I find the traces of many feet going into your majesty's palace, but not a single trace of any that come back again.

MORAL.—We ought to be careful how we rely on the professions of powerful and designing men.

FABLE 49.—*A Boar and a Horse.*

A Boar wallowing in the water where a Horse was about to drink, a quarrel arose between them. The Horse applied to a man to assist him in his revenge, and soon agreed upon conditions. The man imme-

ately armed himself, and mounted the Horse, who carried him to the Boar, and had the satisfaction of seeing his enemy killed before his face. The Horse thanked him for his kindness, and was just about to take leave; but the man said he should have further occasion for his services, and so ordered him to be tied up in the stable. The Horse soon found that his liberty was irretrievably gone, and that he had paid dearly for his revenge.

MORAL.—Many, to avoid a present and trifling evil, run blindfold into a greater; and there are others who, to gratify a revengeful humor, lay a foundation for repentance through all their lives.

FABLE 50.—*The two Thieves and the Butcher.*

Two young fellows slipping into a Butcher's shop, one of them stole a piece of meat, and conveyed it to the other. The owner missed it immediately, and accused them of the theft. He that took it, swore it was not with him; and he that had it, swore as desperately that he did not take it. Well, sirs, said the Butcher, these frauds and fallacies may pass upon men; but there is an Eye above that sees through them all.

MORAL.—However men may deceive and cheat others by their fallacies, it only aggravates their guilt in the eyes of Him who seeth all things.

FABLE 51.—*The Dog and the Butcher.*

As a Butcher was busy about his meat, a Dog snatched a piece off the block, and ran away with it. The Butcher, seeing him, cried out, Hark ye, friend, you may, for this once, make the best of your bargain; I

shall take care to place my meat out of your reach another time.

MORAL.—He who loses anything, and gets wisdom by it, is a gainer by the loss.

FABLE 52.—*The Cat and Venus.*

A young fellow was so passionately in love with a Cat, that he made humble suit to Venus to turn her into a woman. The transformation was wrought in the twinkling of an eye, and out she came, a very handsome lass. The fellow took her home to his bed, but was scarcely laid down, when the goddess, having a mind to try if the Cat had changed her manners with her shape, turned a mouse loose into the chamber. The new-made woman, upon this temptation, started out of bed, and directly made a leap at the mouse; upon which Venus turned her into a Puss again.

MORAL.—This fable is designed to teach us, that however a person may be altered in external appearance, it rarely happens that he can altogether get rid of early habits and propensities.

FABLE 53.—*The Father and his Sons.*

A very honest and industrious man happened to have contentious children. The old man called for a bundle of sticks, and desired them, one after the other, to try if, with all their force, they could break it. Each of them tried, but could not even bend the bundle. Well, said the Father to his children, unbind the bundle and separate the sticks and see what you can do with them. They did so, and, with the greatest ease, snapped every twig. This, said the instructive parent, is a true emble-

of your condition. Keep together, and you are safe; divide, and you are undone.

MORAL.—When people are united, they are powerful, and not easily subdued; but when disunited, they are an easy prey to their adversaries.

FABLE 54.—*The laden Ass and the Horse.*

As a Horse and an Ass were upon their way together, the Ass cried out to his companion to help him with his burden, though ever so little, or he should drop down dead. The Horse refused; and so his fellow-servant sank under the load. The master upon this had the Ass flayed, and laid his whole pack, skin and all, upon the Horse. Well, said the Horse, this judgment has befallen me for my ill-nature, in refusing to help my poor brother in the depth of his distress.

MORAL.—It is a reasonable and beneficial duty for all members of the same body to assist one another.

FABLE 55.—*The Collier and the Fuller.*

A Fuller received a very kind invitation from a Collier to live in the same house with him. The Fuller gave him a thousand thanks for his civility, but told him, that it would be exceedingly inconvenient; for, said he, as fast as I make anything clean, you will be soiling it again.

MORAL.—It is a necessary rule in all alliances, to have a special regard both to the nature and disposition of those with whom we associate.

Fable 56.—*The Fowler and the Pigeon.*

As a country fellow was attempting to shoot a Pigeon, he accidentally trod upon a snake, which bit him in the leg. The surprise startled him and away flew the bird.

Moral.—A mischievous intent is sometimes repaid in the very act, and when it is least expected.

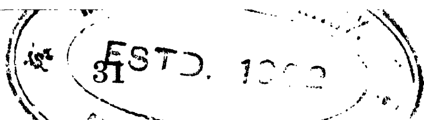
Fable 57.—*The Trumpeter taken prisoner.*

Upon the rout of an army, a Trumpeter was taken prisoner; and as the soldiers were about to slay him, Gentlemen, said he, why should you kill a man who lifts his sword against no one?—You deserve to die, cried one of the company, for being such a wretch as to excite other people to battle without fighting yourself.

Moral.—He who provokes to mischief is as bad as the doer of it.

Fable 58.—*The Dog and the Wolf.*

A haggard half-starved Wolf and a good-looking well-fed Dog fell into company together on the king's highway. The Wolf was inquisitive to learn how the Dog brought himself into such excellent condition. Why, replied the Dog, I keep my master's house from thieves; and I have good meat, drink, and comfortable lodgings for my pains; and if you will accompany me, and do as I do, you may receive the same kind treatment. The Wolf consented, and away they trotted together: but, as they were jogging on, the Wolf espied a bare place on the dog's neck. Brother, said the inquisitive Wolf, pr'ythee how comes this mark on your neck?—Oh! said the Dog, that is nothing, but the fretting of my



collar a little. Ah! cried the Wolf, if there be a collar in the case, I know better than to sell my liberty for a crust.

MORAL.—He who sells his freedom to gratify his appetite, is likely to have a hard bargain of it. Liberty with poverty is preferable to slavery with abundance.

FABLE 59.—*The Farmer and the Dogs.*

One very severe winter a certain Farmer was greatly in need of provisions, so that he was forced to support himself and his family upon the live-stock. The sheep were first butchered; the goats next; and after them the oxen; and all was little enough to keep body and soul together. The dogs called a council, and resolved to make the escape, before it came to their turn; for, said they, after our master has sacrificed all our fellow-servants, that are so necessary for carrying on his business, it can never be expected that he will spare us.

MORAL.—There is no contending against necessity. It is one thing to be at liberty to do what we would, and another to be compelled to do what we cannot avoid.

FABLE 60.—*The Eagle and the Fox.*

A treaty of friendship was once solemnly entered into by the Eagle and the Fox. Notwithstanding which, one day, when the Fox was out foraging for his hungry family, the Eagle darted down and swept off at once the whole litter of cubs. The fox returned just time enough to witness the treachery of his friend, and promised to revenge it the first opportunity. In a short time after, on the sacrifice of a goat, the same Eagle

made a sweep at a piece of flesh on the altar, which she took to her young. But some of the live coals from the altar stuck to the flesh, and set her nest on fire. The young birds, not being sufficiently fledged to shift for themselves, came sprawling to the ground half-roasted, just into the very mouth of the fox, who stood watching and gaping under the tree, expecting such an event, and who greedily devoured them in the very sight of the dam.

MORAL.—The measure we mete to others is justly meted to us again. We should learn to do to others as we wish they should do to us.

FABLE 61.—*The Husbandman and the Stork.*

A poor innocent Stork had the misfortune to be taken in a net that was laid for geese and cranes. The Stork's plea for herself was simplicity and piety; her love to mankind, her duty to her parents, and her service in destroying venomous creatures. This may be all true, said the Husbandman, for aught I know; but as you have been taken with bad companions, you must expect to suffer with them.

MORAL.—Our reputation requires us to keep good company; as we may be easily corrupted by bad examples: wise men will judge of us by the company we keep.

FABLE 62.—*The Shepherd's Boy, who gave false alarms.*

A Shepherd's Boy had a mischievous trick of crying out, a Wolf! a Wolf! not because there was a wolf near, but merely for the sport of deceiving the com-

try people. He carried on his practice of raising false alarms so long, that the people gave no heed to his cries, until at last the wolf actually came, and made sad havoc in the flock. The Boy cried out bitterly for assistance, but as he had so often deceived the neighborhood, no one regarded him, supposing that he was only in jest.

Moral.—A liar is not believed, even when he speaks the truth.

Fable 63.—*The Eagle and the Daw.*

An Eagle darted on a lamb, and carried it away in his claws. A mimicking Daw that saw this exploit, would needs try the same experiment upon a ram: but his claws were so shackled in the fleece with tugging to get him up, that the shepherd came and caught him, before he could clear himself: he clipped his wings, and took him home for his children to play with. The children came gaping about him, and asked their father what strange bird that was? Why, said the father, he fancied himself an Eagle an hour ago: but now he is himself completely convinced that he is but a silly Daw.

Moral.—It is both vanity and folly for men to attempt more than they are able to accomplish, as it generally subjects them to mockery and disappointment.

Fable 64.—*The Dog in the Manger.*

An envious Dog was lying in a manger full of hay, when a hungry Ox came up, and attempted to eat; but no sooner did the Ox approach the manger, than the ill-natured cur began growling and snarling, declaring

that he would rather starve his own carcass than suffer any of his tribe to touch the hay. The Ox was obliged to depart, but not without severely reproaching the Dog for not eating the hay himself, nor suffering others to partake of it.

MORAL.—Envy pretends to no other happiness than what is derived from the misery of others.

FABLE 65.—*The Sheep and the Crow.*

A Crow sat cawing and chattering upon the back of a Sheep. Well, sir, said the sheep, you durst not have done this to a Dog. Why, I know that, said the Crow, as well as you can tell me; I can be as quiet as anybody with those that are quarrelsome; I can be as troublesome too, when I meet with silly folks like yourself who will bear it.

MORAL.—It is the nature of mean and low spirits, to be insolent to the meek, and servile to the powerful.

FABLE 66.—*Jupiter and the Camel.*

A general dissatisfaction once reigned among several animals of the creation, at their conditions. The Camel besought Jupiter that he might have horns like the bull and the stag; the Fox prayed for the fleetness of the hare; the Ass for the subtlety of the fox; and the Peacock desired the fine voice of the nightingale. Jupiter told them, that since every creature had some advantage or other peculiar to itself, it would not be consistent with justice to confer all upon one. And because the Camel had showed himself the most dis-

satisfied with his state, Jupiter not only refused him horns, but for example's sake, punished him with the loss of ears.

Moral.—Every animal has that portion of sagacity and beauty which Providence knows to be best. We ought to be contented with our condition, and not repine at the wise dispensations of Providence.

Fable 67.—*The Covetous Landlord.*

A generous farmer had a choice apple-tree in his orchard, which he valued more than all the rest of his trees; and as the apples were so delicious, he presented them every year to his Landlord. His Landlord was so well pleased with the fruit, that nothing would satisfy him, but transplanting the tree into his own grounds. But no sooner was the tree removed, than it began to wither and die; and so there was an end of the fruit and tree together.

Moral.—We frequently lose what we have, by coveting more. Disappointment and mortification attend the covetous, because they are never satisfied.

Fable 68.—*The Fox and the Goat.*

A Fox and a Goat went down by mutual consent into a well to drink; and when they had quenched their thirst, the Goat was at a loss how to get back again. I have a way for that, said the Fox; do you but raise yourself upon your hinder legs, with your fore feet close to the wall, and then stretch out your head; I can easily climb up to your horns, and get out of the well, and draw you out after me. The Goat placed

himself in the posture he was directed, and gave the Fox a lift, and out he sprang; but the Fox, instead of helping him, left him with this barbarous scoff, If you had but half as much brains as beard, you would have considered how you were to get up again before you went down.

MORAL.—A prudent man will reflect before he forms a resolution.

FABLE 69.—*The Cocks and the Partridge.*

A bird-fancier having bought a Partridge, turned it to feed amongst his fighting-cocks. The Cocks beat the Partridge away from their meals, which she took very much to heart, as it looked like an aversion to her, merely on account of being a stranger. But finding, very soon afterwards, that the Cocks were in the constant habit of tearing each other to pieces, she said, No wonder they are unkind to me, seeing they are so cruel to each other.

MORAL.—People who quarrel amongst themselves are not likely to be peaceable to strangers.

FABLE 70.—*The Boasting Traveller.*

A vain fellow, who had travelled abroad in the world, would, at his return, relate many surprising stories of all his wonderful actions; and particularly he gave an account of a leap he took at Rhodes, that nobody there could come within six feet of it. This, said he, I am able to prove by several witnesses upon the place. If this be true, said one of the company, there is no need

of going to Rhodes for witnesses; only fancy this to be Rhodes, and you can easily show us this amazing leap.

MORAL.—It is easier for boasters to speak great things than to perform great things. They generally prate more about what they *have* done, than of what they *can* do.

FABLE 71.—*The Scoffer punished.*

A presumptuous Scoffer of sacred things, took a journey to Delphos, to try if he could not deceive Apollo. He took with him a sparrow under his coat, and said to the god, I have something in my hand, is it dead or living? If the oracle should say it was dead, he could show it alive; if living, he could squeeze it, and then it was dead. Apollo, seeing the iniquity of his heart, gave him this answer: It shall be which thou pleasest; as to the bird, it is in thy choice to have it either the one or the other; but thou hast not the same power respecting thyself; and immediately he was struck dead, as a warning to others.

MORAL.—Presumption leads to infidelity; infidelity to atheism; and atheism to destruction.

FABLE 72.—*The Woman and her Hen.*

An avaricious Woman, who had a Hen which laid an egg every day, fancied that if she increased the Hen's allowance of corn, she might be brought to lay twice a-day, instead of once. The Woman tried the experiment, but the Hen grew so fat that she left off laying altogether.

MORAL.—We should be contented when we are well off, or we may lose what we possess.

Fable 73.—*The Man bit by a Dog.*

A man, bitten by a Dog, was advised to dip a piece of bread in the blood of the wound, and give it the Dog to eat. Very good advice truly! said the man; you have a mind, I suppose, to draw all the Dogs in town upon me; for that will certainly be the case, when they find themselves rewarded instead of being punished.

Moral.—We may forgive an injury; but we should not encourage our enemies to repeat the offence.

Fable 74.—*The Thunny and the Dolphin.*

A Thunny was closely chased by a Dolphin, which being just ready to seize him, the Thunny, before he was aware, leaped on a rock, and the Dolphin, in the eagerness of his pursuit, ran himself aground with him, where they were both lost: the Thunny still kept his eye upon the Dolphin; and observing him when he was just at the last gasp, said, The thought of death is now pleasant, since I see my enemy perish with me.

Fable 75.—*The two Enemies at Sea.*

Two Enemies were at sea in the same vessel; the one was stationed at the ship's head, and the other at the stern. Before they had been out many days, they encountered a dreadful storm; and when the vessel was just ready to founder, one of them asked the master, which part of the ship would go down first. He told him the other end would sink first. Why then, said he, I shall have the comfort of seeing my enemy perish before me.

MORAL to FABLES 74 and 75.—It is a poor satisfaction to rejoice in the destruction of an enemy.

FABLE 76.—*The Astrologer admonished.*

A certain Star-gazer, in the very height of his celestial observations, had the misfortune to stumble into a very deep ditch; and while he was scrambling to get out, Friend, said a sober fellow passing by, make a right use of your present misfortune; and for the future, pray let the stars go on quietly in their courses, and do you look a little better to the ditches; for is it not strange that you should tell other people their fortunes, and know nothing of your own?

MORAL.—We should not neglect our own concerns, to pry into those of other people.

FABLE 77.—*The Fowler and the Blackbird.*

While a Fowler was laying his net, a Blackbird asked him what he was doing? Why, said he, I am laying the foundation of a city; and then retired out of sight. The Blackbird, believing the Fowler, flew immediately to the bait in the net, and was taken. As the Fowler came to take him, Friend, said the Blackbird, if this is your way of building, you will have but few inhabitants.

MORAL.—Inquisitive people frequently pay for their impertinence.

FABLE 78.—*Mercury and the Traveller.*

A Traveller, just entering upon a long journey, made a promise to Mercury that he would dedicate to his service half of what he should find. Somebody had lost a bag of dates and almonds, and it was his fortune

to find it. He fell to work upon them immediately; and when he had eaten up the kernels and all that was good of them, he laid the stones and the shells upon an altar, and desired Mercury to take notice that he had performed his vow: for, said he, here are the outsides of the one, and the insides of the other, which make the moiety I promised.

MORAL.—Some men talk as if they believed in God, but they live as if they thought there were no God: their vows and promises are no more than words which, if they ever intended to make them good, they seldom have the heart to do, when it comes to the point.

FABLE 79.—*The Boy and his Mother.*

A Schoolboy stole a book from one of his schoolfellows, and brought it to his Mother, who, instead of correcting him for it, rather encouraged him. As he grew up in life, he increased in villainy, till he came at last to be apprehended for some heinous offence, and was brought to trial for it. His mother went lamenting along with him to the place of execution, where he got leave from the officers to have a word or two in private with her. He put his mouth to her ear and, under pretext of whispering a secret, bit it clean off. This unnatural villainy turned every body's heart against him more than before. Well, good people, said the Boy, here you see me, an example both in shame and punishment. It is this mother of mine that has brought me to what you see; for, if she had chastised me when I was a boy, I should never have come to the gallows for theft when a man.

MORAL.—A vicious education leads to a vicious life and an unhappy end.

FABLE 80.—*The Shepherd turned Merchant.*

A Shepherd, feeding his flock by the sea side, on a very fine day, and admiring the smoothness of the water, was tempted to leave his shepherd's life and set up for a Merchant. So, all in haste, he disposed of his flock, bought a bargain of figs, got his freight aboard, and away he went to sea. But foul weather happening, the mariners were obliged to cast their whole lading overboard, to save themselves and the vessel. From this unfortunate adventure our new Merchant returned to his old trade; and as he was afterwards tending his sheep on the very same coast, on a calm day, he said to the tempting sea, What! you want more figs, do you?

MORAL.—Men may be happy in all states, if they will only suit their minds to their condition. Nothing is more dangerous than to leave our regular callings for engagements that we know nothing about.

FABLE 81.—*The Man of Quality and the Lion.*

A person of quality dreamed one night that he saw a Lion kill his only son, who was a great lover of the chase. This fancy prevailed so much in the father's head, that he built his son a house of pleasure, to keep him out of danger; and spared neither art nor expense to make a pleasant retreat: the young man however considered it as no other than a prison, and his father as his keeper. Among the paintings which adorned this little palace was the picture of a Lion; and being incensed to think that he should be kept a prisoner for the sake of a silly dream, he made a blow at the picture; but striking his fist upon the point of a nail in the wall, he fell into a fever, his hand mortified, and he soon

died: so that all the father's precaution could not secure the son from the fatality of dying by a Lion.

MORAL.—Superstitious minds are often punished in the way they most dread.

FABLE 82.—*The Fox that lost his tail.*

A Fox that was caught in a trap, was glad to leave his tail behind to save his life. It was so uncouth a sight for a Fox to appear without a tail, that the very thought made him weary of life. To get over the disgrace, the Fox called together an assembly of all the persons of distinction belonging to his tribe, and gave them a learned oration on the trouble and indecency of Foxes wearing tails. He had no sooner finished his speech, than a distinguished member of the assembly arose, and begged to be informed whether the worthy speaker applied his observations to those who had tails, or whether they were intended to palliate the deformity and disgrace of those that had none.

MORAL.—Advice is not often given from disinterested motives.

FABLE 83.—*The Fox and the Bramble.*

A Fox who was closely pursued by the hounds, took shelter in a hedge: the bushes gave way with him, and in catching hold of a Bramble to break his fall, the thorns ran into his feet: he laid himself down, and fell to licking his paws, with bitter exclamations against the Bramble. Why this rage, Mr. Fox? said the Bramble; one would have thought that you, whose heart is always bent on mischief, would have known better than

to lay hold on me for relief, who catch at everything within my reach.

MORAL.—He is hard put to it, who brings himself into distress and is forced to apply to his enemy for relief.

FABLE 84.—*The Fox and the Huntsmen.*

A Fox, that was hard pursued, begged of a countryman to show him some hiding-place. The man directed him to his cottage, and thither he went. The Huntsmen were presently at his heels, and asked the cottager, if he had not seen a Fox that way. No, truly, I saw none; but at the same time pointed with his finger to the place where the Fox lay. The Huntsmen did not take the hint; but the Fox spied him, through a peeping-hole he had found out: the hunters went their way, and then out stole the Fox, and departed without speaking a word to the countryman. Why, how now? said the man, have you not the manners to thank me before you go? Yes, yes, said the Fox, if you had been as honest with your fingers as you were with your tongue, I should not have gone without acknowledging the favor.

MORAL.—Men's actions do not always correspond with their words.

FABLE 85.—*The Idolater and his god.*

A man who had a great veneration for an image he had in his house, found that the more he prayed to it to prosper him in the world, the more reduced he became in his circumstances. He was so enraged with his god, that he dashed its head to pieces against the wall, and out tumbled a considerable quantity of gold.

Why, this is strange indeed, said he, to adore a perverse and insensible deity, that will do more for blows than for worship!

MORAL.—Many accommodate their religion to their profit, and esteem that the best which will bring the greatest worldly gain.

FABLE 86.—*The Father and his Children.*

A countryman, who had lived comfortably in the world upon his honest labor and industry, was desirous that his sons should imitate his example; and being now on his death-bed, My dear children, said he, I consider myself under obligation to tell you before I depart, that there is a considerable treasure hid in my vineyard; be sure to dig and search narrowly for it when I am gone. The Father died, and the sons began immediately to work upon the vineyard. They turned it up, over and over, but not one penny of money was to be found: the profit of the next vintage, however, expounded the riddle.

MORAL.—Good counsel is the best legacy that a father can leave to his children.

FABLE 87.—*The Fisherman and his Pipe.*

A Fisherman, who understood playing the flute better than casting the net, seated himself by the side of a river, and touched his flute, but not a fish came near. Upon this he laid down his pipe and cast his net, which brought him a very great draught. The fish fell a frisking in the net, which the Fisherman observing, said, What fools are these, that would not dance when I played to them, but now dance without music.

MORAL.—Success depends on our using proper means.

FABLE 88.—*The Fisherman's Good Fortune.*

A poor Fisherman, who had been a long time at work without catching anything, at last began to think of taking up his tackle and departing home; but at that very instant a large fish leaped into his boat, and ended the day much to his advantage.

MORAL.—Patience and perseverance in duty, seldom terminate in disappointment.

FABLE 89.—*Death and the Old Man.*

An Old Man, having travelled a great way under a huge burden of sticks, found himself so much wearied that he threw it down with vexation, and called upon Death to deliver him from so miserable a life. Death came at his call, and asked the old man what he wanted. Pray, good sir, said he, much alarmed to find him so ready, do me the favor to help me up with my burden again.

MORAL.—Human nature, however miserable in this life, would rather suffer than die.

FABLE 90.—*The Ape elected King.*

On the death of a Lion, a contention arose among the beasts who should be king in his place. Several competitors offered; but at last an Ape, delighting the crowd with his grimaces and gambols, was chosen. This raised the envy of the Fox, who pretended to have found a treasure, which he said belonged only to his majesty, and requested him to take possession of it. The Fox showed him a bait laid in a ditch for the treasure, which the Ape going to seize, the trap sprang and

caught him by the fingers. Ah! thou treacherous wretch! cried the Ape. Oh! thou simple prince! replied the Fox: you a governor of others, that have not wit enough to look to your own fingers!

MORAL.—When apes are in power, there will never be wanting foxes to trick them.

FABLE 91.—*The Boasting Mule.*

A favorite Mule, high fed, and in the pride of flesh and mettle, was continually boasting of his family and of his ancestors. My father, said he, was a noble courser and, though I say it that should not say it, I myself take after him. He had no sooner spoken the words than his father, an old Ass that stood by, fell a braying, which reminded him of his original; and the whole field laughed him to scorn, when they found him to be the son of an Ass.

MORAL.—The proud, who are raised from low circumstances, are generally ashamed of their parents and poor relatives.

FABLE 92.—*The Dog and the Wolf.*

A Wolf caught a Dog sleeping at his master's door, and was just about to devour him. Alas! said the Dog, I am as lean as a skeleton; but we are to have a wedding at our house in a few days, that will plump me up with good cheer; and when I am in a little better condition, I will throw myself into your very mouth. The Wolf took him at his word, and let him go; but passing some few days after by the same house, he spied the Dog in the hall, and bade him remember his promise. Hark ye, my friend, said the Dog; whenever you catch me

asleep again on the wrong side of the door, never trouble your head to wait for a wedding.

MORAL.—We should be careful to provide against accidents, whether asleep or awake.

FABLE 93.—*The Lion in Love.*

A Lion fell in love with a country lass, and desired her father's consent to the marriage. The father, afraid of offending so formidable a beast, gave his consent, provided he would have his teeth drawn, and his nails cut; for the tender maid, he said, was terribly afraid of large teeth and long claws. The Lion underwent the operation, and then challenged the father to fulfil his promise. The countryman, seeing the Lion thus disarmed, plucked up courage, and so cudgelled him that the match was broken off.

MORAL.—Extravagant love consults neither fortune, reputation, nor life; but sacrifices all to the transports of an inconsiderate passion.

FABLE 94.—*The Lioness and the Fox.*

A Fox reproached a Lioness, because she brought forth but one whelp at a time. Very right, said the Lioness; but that one is a Lion.

MORAL.—Things are to be estimated by their nature, not by their number.

FABLE 95.—*Two Cocks fighting.*

Two Cocks fought a duel for the possession of a dunghill. He that was beaten, slunk off and hid him-

self; the other took flight to the top of the house, and with crowing and clapping of wings, made proclamation of his victory. In the midst of his exultation, an eagle darted down and carried him off; and the vanquished Cock obtained the sole possession both of the hens and the dunghill.

MORAL.—A generous enemy will make a modest use of a victory, as fortune is variable.

FABLE 96.—*The Fawn and the Stag.*

A Fawn was reasoning with a Stag, and wished to know why he should run away from the dogs: for, said the Fawn, you are larger and stronger than they, and you are also better armed; I cannot therefore imagine what should make you so fearful of a pack of pitiful curs. It is all true that you say, replied the Stag, and it is what I say to myself many times; and yet, whatever may be the case, or whatever resolution I form, whenever I hear the cry of the hounds, I cannot help scampering off with all speed.

MORAL.—It is one thing to know what we ought to do, and another thing to do it.

FABLE 97.—*Jupiter and the Bee.*

A Bee once made Jupiter a present of some honey, which was so kindly received, that he desired her to ask any favor in reason, and it should be granted to her. The Bee requested that wherever she should set her sting, it might prove mortal. Jupiter, unwilling to leave mankind at the mercy of a little spiteful insect, so far from giving her more power, commanded her to be careful how she used what she had; for if in attack-

ing a person she should leave her sting behind, she would not long survive.

MORAL.—It is dangerous to supply the cruel with hostile weapons.

FABLE 98.—*The Wasps in the Honey-pot.*

A whole swarm of Wasps found their way into a Honey-pot, where they cloyed and clammed themselves till they were unable to get out again; and when they found themselves perishing in their beloved sweets, they discovered, when too late, how dearly they had paid for their past delights.

MORAL.—When once sensual pleasures become habitual, it is excedingly difficult to relinquish them.

FABLE 99.—*The Young Man and the Swallow.*

A prodigal spendthrift, on seeing a Swallow that came before his time, sold his coat, and then his waistcoat, judging that summer was at hand. Instead of summer appearing, the cold weather returned with great severity, and the young man, being stripped of all but his shirt, was exposed to the bitterness of the cold, which starved both himself and the poor bird. Well, said the youth, when he saw the Swallow perishing with cold, what an inconsiderate wretch art thou, thus to bring both thyself and me to ruin.

MORAL.—The thoughtless and careless seldom reproach themselves for their follies.

FABLE 100.—*Mercury and the Carpenter.*

A Carpenter accidentally dropped his axe into a river, and put up a prayer to Mercury, the god of artizans,

to help him to recover it. Mercury dived for the poor man's axe, and brought him up a golden one; which he said was not his. Mercury plunged a second time, and brought up another of silver; and that, he said, was not his. Mercury tried once more, and up came an axe with a wooden handle, which the Carpenter said was the very tool he had lost. Well, said Mercury, thou art so just a fellow that I will give thee all three for thy honesty.

The rumor of this story being spread abroad, a knave thought to try the same experiment. Away he went, and sat down crying on the bank of a river, pretending he had dropped his axe into the water! Mercury heard his lamentations, and diving for his axe, as he had done for the other, brought him up a golden one, and asked the fellow if that was it? Yes, yes, said he, this is it! O thou impudent scoundrel, cried Mercury, to think of putting tricks upon me, who can see through thy very heart!—And so sent him away without any.

Moral.—The Searcher of hearts is not to be imposed upon.

FABLE 101.—*The Fox and the Grapes.*

A hungry Fox chanced to roam through a fruitful vineyard, where the branches of the vines, hung with delicious ripe grapes, were nailed so high against the wall as to be beyond his reach. The Fox's mouth watered for a bunch or two, which made him take many leaps to get at them, but all in vain. At last, being nearly worn out with fatigue and disappointment, he became quite out of humor both with the grapes and himself, and went away, declaring that the grapes were so sour and insipid, that they were unworthy of his notice.

MORAL.—We should never repine when blessings which we desire are withheld from us, nor speak ill of those we do not possess.

FABLE 102.—*The Wolf and the Lion.*

As a Wolf and a Lion were abroad on an adventure together, Hark, said the Wolf, do you not hear the bleating of sheep? You shall see that I will soon bring you a prize. Away he went till he came to the sheepfold, but found it so well fortified, and all the dogs on the alert, that he came sneaking back to the Lion, and told him that he had had a sight of the sheep, but such a miserable and half-starved race he had never seen before; they were unworthy of notice. We had better leave them alone, till they get more flesh on their bones.

MORAL.—Men often pretend to dislike what they cannot obtain.

FABLE 103.—*The Boy and the Snake.*

A Boy, groping for eels, accidentally laid his hand on a Snake. Finding that it was not intentional or malicious, the Snake admonished him of his mistake: Keep yourself well while you are well, said the Snake; for if you meddle with me, you will repent your bargain.

MORAL.—It is right to distinguish between inadvertence and design.

FABLE 104.—*The Fowler and the Partridge.*

A Partridge taken by a Fowler offered to decoy as many of her companions into the snare as she could, upon condition that the Fowler would release her. No,

said he, you shall die, because you would basely betray your friends to save yourself.

Moral.—Treachery is detested even by the wicked.

Fable 105.—*The Tortoise and the Hare.*

A lightfooted Hare, meeting with a Tortoise trudging on the road, insulted him by remarking that he never saw so slow and heavy a creature before. Why, I can run over many miles while you are creeping over a few yards. Thou art a great boaster, replied the Tortoise; but heavy and dull as you think me to be, I will run with you for a wager. The distance was soon marked out, and the Fox chosen as umpire. They both started together, and away went the Hare, leaving the Tortoise jogging on far behind. The Hare, to pour further contempt on the Tortoise, squatted down under the shade of a bush, and soon fell fast asleep, thinking that when the Tortoise passed, she should outstrip him again. In the meantime, the Tortoise came travelling on, and soon passed the sleeping Hare, and continuing with unwearied steps, reached the goal and gained the wager, before the Hare awoke.

Moral.—Moderate talents, with industry and perseverance, are more valuable than superior talents without them.

Fable 106.—*The Apples and the Toadstools.*

Upon a very great fall of rain, the current carried away a great heap of Apples, together with a Dunghill that lay in the water-course. They floated away together like brethren and companions; and as they

went swimming down the stream, the Toadstools would be every now and then crying out, Alack-a-day! how we Apples swim!

MORAL.—The most worthless are often the most vain, and attribute to themselves the glory of others.

FABLE 107.—*The Mole and her Dam.*

Mother, said a Mole to her Dam, is there not a strange smell here? A little after she said, Mother, do not I perceive a mulberry tree? And again the third time she said, What a clattering of hammers do I hear!—Daughter, said the old one, you have now quite betrayed yourself; for I thought you were destitute of only one sense, but now I find you want three; for you can neither hear nor smell, any more than see.

MORAL.—Men labor under many imperfections that nobody would notice, if they did not betray themselves.

FABLE 108.—*The Bees, the Partridges, and the Farmer.*

A flight of Bees and a covey of Partridges that were hard put to it for water, went to a Farmer, and begged he would allow them to quench their thirst. The Partridges offered in return to dig his vineyard, and the Bees with their stings promised to secure him from thieves.—I have oxen and dogs, said the Farmer, that do me these offices already, without your assistance. To them, therefore, I shall extend my benevolence; as I have no occasion for your services.

MORAL.—The exercise of charity towards our dependents does not discharge our obligations to strangers.

FABLE 109.—*The Man bitten by a Flea.*

A fellow who was bitten by a Flea, petitioned Hercules for help. The Flea hopped off, and the man peevishly expostulated: Well, Hercules, said he, as you would not take my part against an insignificant Flea, I can never expect your assistance against a more powerful enemy. Little dost thou merit assistance from me, said Hercules, in thy greater affairs, that canst invoke my aid on so trifling an occasion.

MORAL.—We cannot expect deliverance from trifles, or from greater evils, by an impatient and irreverent spirit.

FABLE 110.—*The Man with two Wives.*

A Man somewhat advanced in life, and who was half gray-headed, took a fancy to marry two wives, one advanced in years equal to himself, and the other young enough to pass for his daughter. They both united in showing him great respect and attention, except when they were engaged in combing the good man's head. Then the elder lady took care to rob him of all the brown locks she could find, while the younger was equally active in ridding him of all his silver locks; so that the poor man was left totally bald.

MORAL.—It is difficult to serve opposite parties without suffering in some way or other.

FABLE 111.—*The Frogs in search of water.*

At the time of a great drought, two Frogs went in search of water, and after travelling some time, disco-

vered a very deep well. Come, said one to the other, let us descend here, for I see water at the bottom of the well. Your advice is not wise, said her companion; for if the water should fail here also, how shall we get out again?

Moral.—It is good to look before we leap, hasty resolutions are seldom fortunate. It is prudent to consider the consequences before we resolve.

Fable 112.—*The Dog, the Cock and the Fox.*

A Dog and a Cock took a journey together. The Dog during the night lodged in the body of a hollow tree, and the Cock roosted on the boughs above. The Cock crowed about midnight, according to custom, which soon brought a hungry Fox to the tree; where he stood licking his chops, and expecting a rich treat for supper. The Fox, to induce the Cock to come down, began to praise the splendor of his plumage, and particularly the warlike and animating sound of his shrill throat. What would I give, said the Fox, to embrace so angelic a creature! Well, replied the Cock, speak to the porter below to open the door, and you may be favored with an interview. The Fox, not suspecting the Dog so near, did as he was directed, when he was seized by the Dog, and worried to death.

Moral.—When we have to contend against an adversary who may be too powerful for us, it would be wise to recommend him to dispute with his superiors.

Fable 113.—*The Bat, the Bramble, and the Cormorant.*

A Bat, a Bramble, and a Cormorant, entered into partnership. The Bat paid down ready money, which

he took up at interest; the Bramble furnished a supply of clothes; and the Cormorant a quantity of brass. They put to sea with their cargo, and it unfortunately happened that ship and goods were all lost by stress of weather: but the three merchants happily got safe to land. Since the time of this sad adventure, the Bat never stirs abroad till night, for fear of his creditors; the Bramble lays hold of all the clothes he can come at, with the hope of recovering his loss; and the Cormorant saunters by the sea side, expecting to see some of the lost cargo thrown up by the waves.

Moral.—There is nothing makes a deeper impression on the mind than the misfortunes of life.

Fable 114.—*The Lark and the Fowler.*

A poor Lark was unfortunately ensnared by a Fowler; and as he was about to put her to death, the Lark pitifully lamented that she should be sacrificed for so small a fault as having taken a single grain of corn when she was hungry. Why, said the Fowler, you have taken my corn to satisfy your hunger, and I have seized upon you to appease mine.

Moral.—Passion, appetite, and selfishness, govern the world.

Fable 115.—*The Miser.*

A covetous wretch turned all his effects into gold, which he melted down and buried in the ground, and never failed to visit the spot. But, being observed by a needy neighbour, his hoard was one night carried off; which on finding out the next morning, he was

almost distracted. What is all this rage for? said one of his friends; while you were resolved not to use your gold, you could not be said to enjoy it. It is only to lay a stone where you left your money, and to fancy that stone to be your treasure, and you will have your gold again.

MORAL.—Better no estate at all, than the cares and vexations that attend the possession, without the use of it. We may as well be without an estate, if destitute of the power to enjoy it.

FABLE 116.—*The One-eyed Stag.*

A one-eyed Stag, that was afraid of the huntsmen on land, kept a watch in that direction, and fed with his blind side towards an arm of the sea, where he was out of danger. But alas! even in this secure retreat he was maliciously struck with an arrow shot from a boat, and so ended his days with this lamentation: Here am I destroyed, said he, where I looked for safety, while no evil happened to me where I most dreaded it. But I have this consolation, that I used the best means for my preservation.

MORAL.—We are liable to many accidents that no care or foresight can prevent: we are to provide, however, the best means we can against them, and leave the rest to Providence.

FABLE 117.—*The Stag and the Lion.*

A Stag who was closely pursued by the hounds, fled for safety into a Lion's den; and as he was just expiring under the paw of the Lion, Miserable creature that I am! said he, to fly for protection from one enemy, and to fall into the jaws of a greater!

MORAL.—Many, to avoid one danger, run into a greater.

FABLE 118.—*The Goat and the Vine.*

The Goat, hard pressed by the huntsmen, took refuge in a vineyard, and concealed himself under the covert of a Vine. As soon as he thought the danger over, he began to browze on the leaves of the Vine; and by this means destroyed the very branches that covered his horns, which discovered him to one who happened to be behind in the chase; who quickly called back the others, and the Goat was killed, confessing that his punishment was just, from having offered violence to his protector.

MORAL.—Vengeance often overtakes those who repay evil for good, and who seek the ruin of their benefactors.

FABLE 119.—*The Ass, the Lion, and the Cock.*

As a Cock and an Ass were feeding together in the same field, a fierce and angry Lion suddenly made towards the Ass. The Cock, seeing the Ass in danger, crowed and clapped his wings courageously, while the Ass was trembling and braying through fear. The Lion, on hearing the shrill note of the Cock, scampered off as fast as he could. The silly Ass, vainly supposing that it was his hideous noise that alarmed his noble adversary, had the folly to pursue him to some distance. But as soon as they were out of the hearing of the Cock, the Lion turned upon him and tore him to pieces.

MORAL.—Cowards may pursue an adversary whom they would not face.

FABLE 120.—*The Gardener and his Dog.*

A Gardener's Dog tumbled into a well: his master, not wishing to lose him, let himself down, and reached

forth his hand to help him out. The cur, thinking it was only to duck him deeper, snapped him by the fingers. The master, being displeased at such ingratitude, got up again, and left the dog as he found him, saying, I am well enough served indeed, to take so much trouble for one that knows not how to receive a favor.

MORAL.—Favors are thrown away upon two sorts of characters; those who do not understand a good intention, and those who are not sensible of one.

FABLE 121.—*The Snake and the Crab.*

A great familiarity was contracted between a Snake and a Crab. The Crab, who was a plain-dealing honest creature, advised his companion to leave off all shuffling and deceit, and to practise a more straightforward course. The Snake, however, went on with his old tricks; so that the Crab dissolved all friendship with him; and soon after found him dead, stretched out at full length. The Crab, looking upon him with regret, said, this had never befallen you, my old crooked acquaintance, if you had only lived as straight as you died.

MORAL.—It is of more consequence to know how to live than how to die.

FABLE 122.—*The Shepherd and the young Wolf.*

A Shepherd who found a Wolf's whelp, brought it home, and trained it up with his dogs. The whelp fed with them, grew up with them, and, whenever they went out in chase of a wolf, he was sure to accompany them. It sometimes happened that the wolf escaped,

and the dogs gave over the pursuit. But this domestic wolf continued the chase till he came up with his brethren, when he shared with them the prey, and then returned to his master. When he was not fortunate enough to share with the wolves, he would now and then help himself to a strayed sheep from the flock. He carried on this practice till the Shepherd caught him in the very act of devouring a fine fat sheep from the fold. The Shepherd made summary justice of the affair, for he was hanged without the usual ceremony of a trial.

MORAL.—That disposition must be bad indeed that cannot be improved by either education or kindness.

FABLE 123.—*The Lion, the Fox, and the Wolf.*

The king of beasts being grown old and sickly, all his subjects of the forest, except the Fox, went to sympathize with him. The Wolf took this occasion to injure the Fox. I can assure your majesty, said he, that it is nothing but pride and insolence that keeps the Fox from appearing at court. The Fox, hearing of the Wolf's conduct, presented himself before the Lion, and finding him exceedingly enraged, entreated his patience and assured him that the reason of his absence was only owing to his being deeply engaged in study to find a remedy for his majesty's illness; and that he had been so happy as to discover an infallible cure. What is it? said the Lion, very eagerly. Why, said the Fox, it is the skin of a flayed Wolf, wrapt reeking warm round your majesty's body; and, depend upon it, it will prove a certain antidote. The Wolf, finding the Lion thankful for the advice, was sneaking off as fast

as he could; but the Fox was too ready to assist the royal officers in pulling his skin over his ears; and whilst it was in doing, the Fox sneeringly told the Wolf, that he was now a fit warning to all malicious backbiters, and hoped they would be careful how they irritated a prince against their absent fellow-subjects.

MORAL.—Backbiters are base characters; and it cannot fail to afford pleasure when they are detected and meet with their deserts.

FABLE 124.—*The Drunkard and his Wife.*

A woman who had the misfortune to have a drunken husband, placed him once, when he was dead-drunk, in a charnel-house. When she thought he was come to himself again, she went and knocked at the door. Who is there? said the toper. One, replied the woman with a hoarse voice, that brings meat for the dead. Friend, cried, he, bring me drink if you please: I wonder that anybody who knows me, should bring me one without the other. I see then, said the woman in a voice much better known to him, that you are quite irreclaimable: you must be given up to your evil destiny; for what you love will soon end your days: all I fear is, that you will first beggar me and your family.

MORAL.—Habits become second nature, and then it is almost impossible to eradicate them.

FABLE 125.—*The Raven and the Swan.*

A Raven, fancying that the Swan's beauty was owing to his frequent bathing and the peculiar nature of his diet, determined to try the experiment; and so quitted his natural course of life and food, and betook himself

to the lakes and rivers. He was mortified to find, that all his washings and his change of living, instead of altering his sable plumage, brought him to an untimely end.

MORAL.—It is folly to attempt to change the laws of nature.

FABLE 126.—*The Swallow and the Crow.*

A Crow, who was disputing with a Swallow for the prize of beauty, said to the Swallow, Yours at the best is only a spring beauty; but mine continues all the year round.

MORAL.—A durable good is preferable to a transitory one.

FABLE 127.—*The Nightingale and the Bat.*

A melodious Nightingale, singing in a cage at a window at midnight, was asked by a Bat, why she did not sing in the day as well as in the night? Why, said the Nightingale, I was caught singing in the day, and so I took it for a warning. You should have thought of this before you were taken, said the Bat: as the case stands now, you are in no danger of being caught singing again; for you cannot be worse off than you are.

MORAL.—We may be wise when it is too late.

FABLE 128.—*The Boy and the Cockles.*

As a boy was roasting Cockles, he was greatly amused with the squeaking noise they made. Well, said the Boy as he was ready to devour them, you are surely very merry creatures, to sing while your house is on fire.

MORAL.—It shows great barbarity to make a jest of the misfortunes of others.

Fable 129.—*The two Travellers and the Money-Bag.*

Two Travellers being on the way together, one of them took up something. Look here, said he, I have found a bag of money. No, replied the other, when two friends are together, you must not say, I have found it, but, We have found it. I beg your pardon, friend, said the other; I found it, and I ought to keep it. The words were no sooner spoken than immediately there was a loud hue and cry after a gang of thieves who had stolen a purse on the road. Alas! brother, said the finder, we shall be utterly ruined. Ah! said the other, you should not say, We shall be undone, but I shall be undone; for if I am to have no part in the finding, I will never go shares in the hanging.

Moral.—Men are willing enough to have partners in their losses, but not in their gains.

Fable 130.—*The two Frogs.*

There were two Frogs, one lived in a fine large pond, and the other in a dirty shallow ditch close by. The inhabitant of the tank, finding that his neighbour's water in the ditch began to fail, from motives of kindness persuaded his distressed friend to remove with him to the pool, where he would find every comfort and accommodation. The Frog felt sensible of his neighbour's kind attention, but said, that he was so used to the old dwelling he could not think of leaving. What then was the consequence of refusing so kind an offer? Very soon after, a countryman, in driving his team over the dry ditch, crushed the poor Frog to death.

Moral.—Some people are so obstinate and idle, that they would die in a ditch rather than exert themselves.

FABLE 131.—*The Bee-keeper.*

A thief entered a bee-garden in the absence of the master, and robbed the hives. The owner, on his return, discovered the robbery, and stood thinking how it happened. The Bees in the interim came home out of the fields, laden with honey; and missing their combs, came down in swarms upon the master. Well, said he, you are a company of senseless and ungrateful wretches, to let a stranger that has rifled you of your store go off in peace, and to direct all your venom against me, while I am puzzling my brains to find out both how to preserve you, and how to repair the loss you have sustained.

MORAL.—It is not uncommon for people to mistake their friends for their foes, and treat them accordingly.

FABLE 132.—*The Kingfisher.*

A timid Kingfisher built her nest in the hollow of a bank by the river side, that she might be out of the reach of the cruel fowler, and the more cruel boys of the neighbourhood. But while she was foraging abroad for her young, a violent torrent arose, which swept away nest, birds, and all. Seeing her sad misfortunes on her return, she pitifully exclaimed, Unhappy creature that I am, to fly from the apprehension of one calamity into the mouth of a greater!

MORAL.—Many, to escape one danger, often expose themselves to a greater, and suppose themselves safe where much is to be feared.

FABLE 133.—*Fishing in troubled waters.*

A Fisherman laid his net for a draught; and as he was gathering it up, he was continually dashing the

water to frighten the fish into the net. Some of the neighbourhood, observing his conduct, told him he did not do right to muddy the water in that manner, and spoil their drink. Well, said he, I must either spoil your drink, or have nothing to eat myself.

MORAL.—It is an unhappy circumstance, when in doing our duty, we are compelled to offend others.

FABLE 134.—*The Ape and the Dolphin.*

An Ape happened to be aboard a vessel which was cast away in a storm. As the men were paddling for their lives, with the Ape in company, a Dolphin, taking him for a man, received him upon his back, and was making towards land with him. Having reached a safe road called the Piræus, he asked the Ape if he was an Athenian. He said, Yes, and of a very ancient family. Why then, said the Dolphin, you know Piræus? Oh! exceedingly well, said the Ape, taking it for the name of a man: Piræus is my particular friend. The Dolphin was so much incensed at the impudence of the buffoon, that he slipped from between his legs; and there was an end of the pretended Athenian.

MORAL.—Contempt and infamy are generally the portion of a detected impostor.

FABLE 135.—*Mercury and the Statuary.*

Mercury, desirous of knowing what credit he had in the world, assumed the shape of a man, and went to the house of a famous Statuary, and asked the price of a Jupiter, and then of a Juno. The carver told him their respective value. Mercury, seeing an image of himself with all his symbols, Here am I, said he to

himself, in the quality of Jupiter's messenger, and the patron of artizans, with all my trade about me: I suppose the fellow will ask twenty times as much for this as he did for the others. Well, said Mercury, what is the value of this beautiful god? Why truly, said the Statuary, you seem to be a civil customer; give me the price for the other two, and you shall have that into the bargain.

MORAL.—To know what our neighbours think of us, would cure us of much vanity.

FABLE 136.—*The Hound and the Mastiff.*

A man kept two dogs; one for the chase, the other to watch the house. Whatever the Hound brought from the field, the house-dog was allowed to share. The other dog murmured that the Mastiff should reap the fruit of his labors. The house-dog observed to the Hound, You ought to consider, that while you are hunting for the master's pleasure and your own profit, I protect the house for the good of all.

MORAL.—Although we may be differently occupied, we may be equally useful.

FABLE 137.—*The Wolf and the Kid.*

A malicious Wolf pursued a poor straggling Kid, who, finding no way of escape, turned and said, I perceive that it is my fate to be devoured; and wishing to die as pleasantly as possible, allow me to beg a song before I die. The Wolf's vanity being raised by such a request, he began to howl as loud as his throat would permit him, which concert soon brought a company of dogs about his ears, and the Kid escaped. Well, said

the Wolf to himself, this comes of my meddling with a science I know nothing of. I was brought up a butcher, and not a musician.

MORAL.—We should be careful how we depart from our proper sphere of action.

FABLE 138.—*The conceited Musician.*

A certain Gentleman who had an inferior voice, but an excellent music-room, was continually practising, until he so much admired his skill, that he must needs venture to show his talents in a public theatre. The assembly were so much disgusted with his performance and vanity, that they hissed and pelted the poor fellow off the stage.

MORAL.—The eyes of our neighbours see, and their ears hear, better than our own.

FABLE 139.—*The Thieves and the Cock.*

A gang of Thieves broke into a farm house, and found nothing to carry away, except a poor Cock. The Cock spoke as much for himself as he could; but insisted chiefly upon his services in calling people to their work, when it was time to rise. Sirrah, said one of the Thieves, you had better have let that argument alone; for your waking the family ruins our trade; and we are to be hanged, forsooth, for your bawling, are we?

MORAL.—That which is a good argument to an honest man is not such to a rogue.

FABLE 140.—*The Crow and the Dog.*

While a superstitious Crow was sacrificing to Minerva, a Dog said to him, In vain do you pray to the

goddess; for she has such an aversion to you, that you are particularly excluded out of all auguries. Ah! said the Crow, I will then sacrifice the more to her, to try if I cannot make her my friend.

MORAL.—Superstitious minds frequently pervert the clearest dictates of reason and religion.

FABLE 141.—*The Raven and the Snake.*

As a Snake lay basking in the sun, a Raven took him up, and flew away with him. The Snake kept twisting and turning, till he mortally wounded the Raven; when the unhappy bird greatly reproached himself for being so foolish as to meddle with a creature so charged with venom.

MORAL.—Nature has made the necessaries of life easy; but if we desire things which we neither need nor understand, we shall be sure to suffer.

FABLE 142.—*The Wolf and the Sheep.*

A Wolf, bitten by a dog, lay licking his wounds; and being extremely faint and ill, called out to a Sheep that was passing by: Hark, friend, said he, if thou wouldst only help me to one sip of water out of the brook, I could make shift to get something to eat. Yes, said the Sheep, I make no doubt of it: for you intend to make him that brings you drink, find you meat into the bargain; and my slaughtered carcass will have to pay for all.

MORAL.—Civilities to cruel and ungrateful men are dangerous.

Fable 143.—*The Hares, the Foxes, and the Eagles.*

The Hares were threatened with a bloody war from their old enemies the Eagles, who endeavoured also to form an alliance with the Foxes. But this sagacious race very frankly told the Eagles, that they would very cheerfully serve them if it were not for the perfect knowledge they had both of their peaceable neighbours the Hares, and of the ferocious temper of their sublime friends.

Moral.—No league should be entered into without well examining the parties.

Fable 144.—*The covetous Man transformed into a Pismire.*

A covetous Husbandman was continually plundering his neighbour's goods and corn, and storing them up in his own barn. Jupiter, observing his wickedness, was so incensed at the fellow, that he changed him into a creeping ant. But even this severe punishment was not sufficient to improve either his mind or manners, for he still continued the practice of stealing whatever he could.

Moral.—It is next to impossible to correct habitual vices.

Fable 145.—*The supposed Sea-Wreck.*

A company of people walking by the sea-shore saw something come floating towards them a great way out at sea. At first they took it for a great ship, then a little one, and as it came still nearer, they fancied it was a boat. But at last it proved to be nothing more than a float of weeds and rushes. Whereupon they

made the following reflection among themselves: We have been waiting here with great expectation for what at last comes to nothing at all.

MORAL.—We are frequently led away by distant appearances which, when brought near, greatly disappoint us.

FABLE 146.—*The wild and the tame Ass.*

As a tame Ass was enjoying himself in a rich meadow, with a coat and carcass in excellent condition, who should make his appearance but a wild Ass from the next wood? Seeing the happy state of his polite relative, he thus addressed him: Brother, I envy you your enjoyments: and then abruptly left him. Some time after this affair, the tame brother was groaning under an unmerciful load, with a cruel fellow goading him forward. How is this? said the wild Ass, who was passing at the time; I see that you have to pay dear enough for that sleek coat and plump carcass that I envied a day or two ago.

MORAL.—Men are made miserable by envying others and by being dissatisfied with their own state.

FABLE 147.—*There is no To-morrow.*

A man who had for a long time lived a very profligate life, was at length alarmed by the faithful remonstrances of a sober friend; and on the apprehension of a feverish indisposition, promised that he would heartily set about a reformation and seriously begin the important work to-morrow. But the morrow came, and the symptoms of fever going off, the reformation was left to the next day. And so he went on from one to-

morrow to another, without abandoning his reprobate life. His friend observed to him, I am very much concerned to find how little effect my disinterested advice has had upon you: let me tell you, my friend, that since your to-morrow never comes, and you do not wish it ever should, I believe you no more, except you set about your repentance and amendment this very moment. To say nothing of your repeated broken promises, you must consider that the time which is past is gone for ever, and that to-morrow is not *ours*; the present time is all we can call our own.

MORAL.—Repentance cannot be sincere, if not accompanied with reformation.

FABLE 148.—*The Ass and the Frogs.*

An unfortunate Ass, with a weighty load on his back, sank in a bog amongst a shoal of Frogs, where the poor beast lay sighing and groaning as if his heart would break. Hark ye, old friend, said one of the amphibious tribe; what is the use of your making such a noise in this quagmire? Remember that there are more than a hundred of our nearest relations and dearest friends being crushed to death by your unwieldy weight. Instead of groaning and sprawling here, you had better redouble your exertions, and extricate yourself and us from this miserable plight.

MORAL.—Minor evils, particularly if occasioned by our own imprudence, are endured with less impatience when we see others suffering greater.

FABLE 149.—*The galled Ass and the Raven.*

As an Ass with a galled back was quietly feeding in a meadow, an insolent Raven pitched upon him, and

there sat pecking the sore. The Ass began frisking and braying: a groom who saw the tricks of the Ass at a distance, could not refrain from laughing at him. Well! said a Wolf that was passing by, and who supposed the Raven was devouring the Ass; only see the injustice of the world! A poor Wolf, in the Raven's place, would have been hunted to death presently; but as it is a Raven, the man makes a joke of it.

MORAL.—Partiality and ignorance often lead us into numerous mistakes, and cause us to make wrong inferences and conclusions.

FABLE 150.—*The Lion, the Ass, and the Fox.*

An Ass and a Fox, who were upon the ramble together, met a Lion by the way. The Fox trembled with fear: but, to make the best of the event, he made up to the Lion, and with a low bow said, Sire, I am come to offer your majesty my services, and to cast myself on your gracious protection. If you have a mind to have my companion the Ass, you have only to command, and you shall have him immediately. Let it be done then, said the Lion. So the Fox trepanned the Ass into a pit; and when the Lion found he had him safe, he began with the treacherous Fox himself, and for the second course feasted on the Ass. But, before the Lion had time to get out of the pit, he was seen by hunters, who shot him through the heart.

MORAL.—The measure we mete to others, will be meted to us again.

FABLE 151.—*The Hen and the Swallow.*

A poor senseless Hen sat brooding on the eggs of a venomous serpent. A judicious Swallow observing her

folly, warned her of the danger to which she was exposed, by telling her that she was actually hatching her own destruction. The Hen, disregarding the faithful advice of her friend and obstinately persisting in her folly, very soon verified the prediction of the Swallow.

MORAL.—Many a kind benefactor has cherished ungrateful and injurious dependents; and many have lost their lives by neglecting the advice of a friend.

FABLE 152.—*The Pigeon and the Painting.*

A Pigeon, seeing a picture on glass representing a clear current of water, and supposing it to be real water, flew rashly and eagerly against it, to quench her thirst. But, stunning herself against the frame of the picture, she fell to the ground, and was taken up dead.

MORAL.—We often miss our object by pursuing it too eagerly.

FABLE 153.—*The Pigeon and the Crow.*

A fruitful Pigeon was once boasting to a Crow of the wonderful increase of her progeny. The Crow replied, that he could perceive no reason why she should be so vain of her numerous offspring, since they had all been condemned while very young either to boil in a pot, to roast on a spit, or to bake in a pie. I see more cause for sorrow than for joy in your case, remarked the observant Crow.

MORAL.—Children are blessings only as long as they afford pleasure and comfort to their parents.

FABLE 154.—*Jupiter and the Herdsman.*

A Herdsman having lost a calf out of his grounds, and not hearing any tidings of it, betook himself to his

prayers: Great Jupiter, said he, if thou wilt graciously show me the thief who stole my calf, I will offer thee a kid as a sacrifice. As soon as he had ended his petition, the thief appeared; which turned out to be a fierce lion. This compelled the poor fellow to pray again! saying, I have not forgotten my vow, but as thou hast brought me the thief, I will make the kid a bull, if thou wilt deliver me from the jaws of the lion.

MORAL.—If our wishes were always gratified, they would often lead to our destruction.

FABLE 155.—*The Gnat and the Lion.*

As a Lion was roaming in the forest, he was challenged to a single combat by an insignificant Gnat. The challenge was readily accepted; the Gnat rushed into the nostrils of the Lion, and so tormented him, that he tore himself with his own paws, and at last fled from the contest. The Gnat, with no little pride, flew off in triumph; but, as he was glorying in his victory, he stuck in a cobweb, where he fell a prey to a pitiful spider. The disgrace cut him to the heart, that after having subdued a lion, he should be cut off by so mean a reptile as a spider.

MORAL.—Providence has power to humble the pride of the mighty, by the most despicable means.

FABLE 156.—*The Lion and the Frog.*

As a lion was ranging the woods for prey, he was suddenly alarmed by a dismal and croaking sound which he heard; and turning about to prepare for some dreadful encounter with a monster equal to himself, what was his astonishment when he beheld a noisy and pitiful Frog crawling out of a hole close by! And is this

all? said the Lion, betwixt shame and indignation: I shall never in future give way to imaginary terrors, which only arise from a weak imagination and cowardly disposition.

Moral.—The alarm occasioned by shadows, ought to teach us to meet real danger with courage.

Fable 157.—*The Peacock and the Magpie.*

The birds having assembled for the purpose of choosing a king, were so taken with the gaudy appearance of a fine strutting Peacock, that they all with one consent determined to make choice of him. The Magpie, however, desired the assembly to consider first what they were about: for if, said he, the eagle, the vulture, or the hawk, should invade us, what assistance can we expect from such a coxcomb? After duly considering the Magpie's observation, they changed their minds, and made another choice.

Moral.—We should be careful not to be led away by outside show.

Fable 158.—*The Lion, the Ass, and the Fox.*

The Lion, the Ass, and the Fox went out on a hunting party together, and agreed to divide the spoil equally among them. They had excellent sport in chasing a well-fed stag, whom, after a few hours, they overtook and slew. As the Ass was appointed to divide the booty, he stepped forward and cut up the game in equal shares according to agreement, and then very politely left his royal companion to take his choice. The Lion, not being pleased with the manners of the Ass, nor with the divided portions, fell upon him without mercy, and tore him to pieces. The Lion then turned to the

Fox, saying, As you know a little of the law, you know, also something of justice: I beg therefore that you would divide the booty. The Fox, observing the temper of the Lion, placed all the lots together, reserving for himself the offals only. Ah! said the Lion, I am not mistaken in your character: I see you understand justice, and know how to render due respect to character and talent. Pray where did you receive your learning? From the fate of the Ass, replied the Fox.

MORAL.—We may receive instruction and warning from the follies and fate of others.

FABLE 159.—*The Wolf and the Kid.*

As a Wolf was passing a cottage, he was espied by a Kid, who was looking through a hole in the door. The Kid, feeling herself safe in the house, sent forth a torrent of abuse on the Wolf and on all his tribe. Ah! said the Wolf, if I had you out of the castle, I would teach you better manners.

MORAL.—Security makes cowards bold and presumptuous.

FABLE 160.—*Jupiter and the Ass.*

A gardener's Ass, which did a great deal of work for a very small allowance, prayed for another master. Jupiter heard his petition, and gave him over to a potter, where the poor Ass found clay and tile a much heavier burden than roots and cabbages, and implored the god for another change. Jupiter committed him to a tanner, and there his grievances were still heightened. The Ass complaining, said, I have only been pinched in flesh and ill-used under my former masters, but in

my present condition I have the same causes of complaint; besides which, I am in danger of losing my skin.

MORAL.—People who are fond of change, are not so weary of their situations as of themselves, and seldom better their condition.

FABLE 161.—*The Woman and the Maids.*

It was the usual custom of a good housewife to call her maids every morning just at the crowing of the cock. The lasses were loath to rise so early, and determined together to kill the poor cock: for, said they, if it were not for his waking our thrifty mistress, she would not wake us. When the maids had removed the good woman's cock, she would frequently mistake the hour and call them up at midnight: so that instead of bettering themselves, they found they were in a worse condition than before.

MORAL.—One error generally leads to another.

FABLE 162.—*The Eagle and the Owl.*

A royal Eagle, having resolved to prefer such of his subjects as he found most agreeable for person and address, ordered every bird to bring its young ones to court. They came accordingly; and every one in its turn endeavored to advance its own. At last, the blinking Owl came moping, and told his majesty, that if a graceful mien and an open countenance, with a splendid plumage, might entitle any of his subjects to a preference, she doubted not but her accomplished children would be looked upon as holding the first place; for, said she, they are all the exact picture of myself.

MORAL.—Where self-love predominates, there is much vanity.

FABLE 163.—*The Oak and the Willow.*

In a controversy between the Oak and the Willow, the Oak upbraided the Willow, because it was weak and wavering, and gave way to every blast; while he, a royal Oak, scorned to yield to the most raging tempests which he despised as they whistled by him. A very little while after this dispute, there was a most violent storm. The pliant Willow gave way to the gust, and soon recovered itself again, without receiving any damage; while the sturdy Oak, stubbornly resisting the hurricane, was torn up, and perished root and branch.

MORAL.—It is better to yield to difficulties so as to rise above them, than to be destroyed by them through an obstinate resistance.

FABLE 164.—*The Ant and the Grasshopper.*

As the Ants were drying their provisions one winter, a hungry Grasshopper begged alms of them. They told the prodigal, that he should have wrought in summer, then he would not have wanted in winter. Well, said the Grasshopper, you know that I was not idle, for I sang through the whole season. Nay, then, said they, you will do well to make a merry year of it, and dance in winter to the tune that you sang in summer.

MORAL.—Idleness is the fruitful source of want and misery.

FABLE 165.—*The Bull and the Goat.*

A Bull, being hard pressed by a Lion, ran toward a goat-stall to save himself. The Goat stood at the door and with his horns disputed the passage with him. Barbarous wretch! said the Bull, how can you thus

refuse shelter to one in distress? I know well what I do, replied the Goat: would it not be the height of imprudence in me to give you entrance, and bring the Lion upon my own back?

MORAL.—The duties of humanity oblige us to do all we can to assist our neighbors in distress; yet we are to be careful not to ruin ourselves and families for their sakes.

FABLE 166.—*The Nurse and the froward Child.*

A Wolf, as he was prowling about for prey, passed a door where a little child was bawling, and a nurse chiding it. Leave your ill temper, said the woman to the child, or I will throw you to the Wolf. The Wolf hearing this, waited for some time, hoping the woman would be as good as her word. But the child being pacified into better temper, the Wolf had the mortification to hear the nurse commend the child, saying, If the Wolf comes, we will beat his brains out. Upon which the Wolf went muttering away as fast as he could.

MORAL.—The ingenuous may be wrought upon by fair words, but the obstinate must be terrified into duty.

FABLE 167.—*The Tortoise and the Eagle.*

An ambitious Tortoise, not being satisfied with always crawling on the earth, had a great desire to soar above with the fowls of the air, and engaged an Eagle to teach her the art of flying. The Eagle dissuaded the aspiring Tortoise against such vain attempts; but the more the Eagle discouraged her, the more desirous she was to learn. The Eagle, to satisfy the extraordinary desire of the Tortoise, took her up an amazing

height in the air, and then let her go, when she was dashed to pieces on a rock.

Moral.—Great heights are dangerous to weak heads.

Fable 168.—*The old Crab and her Daughter.*

Child, said a Crab to her awkward daughter, I wish you would learn to walk straight, instead of twisting and twirling at every step you take. Pray, mother, said the young Crab, if you will only set me the example, I will endeavor to follow it.

Moral.—Precepts require examples.

Fable 169.—*The Sun and the Wind.*

A controversy arose between the Sun and the Wind, as to which was the stronger of the two. It was agreed to be decided in favor of him who could make a traveller throw off his cloak. The Wind soon raised a dreadful storm, accompanied with hailstones and rain, which he poured on the poor traveller. The man, being both wet and cold, wrapped himself up the closer, and kept advancing in spite of the weather. The Sun then began his part, and darted forth his beams upon him in so powerful a manner, that at last the traveller grew faint with heat, threw off his cloak, and lay down in the shade to refresh himself.

Moral.—Mildness and persuasion produce more effect upon ingenuous minds than blustering and bullying.

Fable 170.—*The Ass in the Lion's skin.*

An Ass having found a Lion's skin, threw it about him, and masqueraded up and down the woods. The

world was his own for a while, and wherever he went, every one fled from him: but at last, taking it into his head to imitate the Lion's roar, he fell a braying. This made the flying foresters turn about, when they spied his ears also; upon which they all fell upon him, stripped him, and gave him cause to repent of his conduct.

MORAL.—Disguise will not shield our characters long.

FABLE 171.—*The Frog turned Physician.*

A conceited quack of a Frog, raising himself on the highest bank of a dirty pond, proclaimed to an assembly of animals his wonderful skill in physic. In the assembly was a discerning old Fox, who, surveying the sallow aspect of the impostor, said, with an air of contempt: Thou pedantic fellow, how canst thou, with so hoarse a voice, and with so sickly a countenance, pretend to cure other people? It would be better to practise on thyself, and then we should be better able to judge respecting thy pretensions.

MORAL.—If we are not able to do for ourselves what we profess to do for others, we must not be surprised if they apply to us the old proverb, Physician, heal thyself.

FABLE 172.—*The Disgraced Dog.*

A certain man had a good House-dog: for that reason he was loath to part with him, though he was very mischievous to strangers. He therefore put a clog on his neck, and also a bell, to warn people in the daytime of his approach. The Dog took this for a particular mark of his master's favor, and prided himself much upon it, till one of his companions said to him,

You are greatly mistaken, to take these trappings for ornament, or a token of esteem, which are in truth nothing more than a note of infamy set upon you for your ill manners.

MORAL.—Some characters glory in their shame.

FABLE 173.—*The two Friends and the Bear.*

Two friends, as they were travelling together, under an agreement of helping each other, met a Bear in the way. Finding there was no way of escape, one of the travellers climbed up a tree, and the other threw himself flat with his face upon the ground, and held his breath. The Bear came directly up to him, and put his nose to his mouth, and to his ears; and at last, taking it for granted that it was only a carcass, left him. The Bear was no sooner gone, than down came his companion, and with a sneer asked him, what it was the Bear whispered in his ear? He charged me, said he, to be careful how I keep company with those who, in the time of distress, leave their friends in the lurch.

MORAL.—True friendship, like gold in the fire, loses nothing good by being tried.

FABLE 174.—*The Bald Gentleman.*

When periwigs were first used to cover the defect of baldness, a certain gentleman had one for that purpose, which passed for his own hair. But, as he was one day riding out in company, a sudden puff of wind blew off both his wig and his hat, and put the company into a loud laugh at his bald pate. He, for his part, fell a laughing with the rest, and said, Why, really,

gentlemen, this is merry enough; for how could I expect to keep other people's hair, who could not preserve my own?

MORAL.—The best way to prevent chagrin from a joke, is to laugh at it.

FABLE 175.—*The two Pots.*

A brass Pot and an earthen one were swept off the bank by a violent inundation, and carried down the stream together. The brass Pot, seeing the earthen one avoid him, bid him fear nothing, for he would do him no hurt. Not willingly, I believe, said the other; but our constitutions are so different, that if I strike against you, or you against me, I only shall be the sufferer.

MORAL.—Unequal fellowships are dangerous.

FABLE 176.—*Bad Luck and Good Luck.*

A merchant who had raised himself from a small fortune to a large one, by successful traffic, was continually boasting: Why, said he, this is what arises from people properly understanding their business; all that I have done, is entirely owing to my skill, judgment, and wise management. As he began trade with avarice, so he continued his concerns with the same avaricious soul, until at last his affairs took an unfavorable turn; and what with wrecks, fires, bankrupts, and pirates, coming one after the other, the poor merchant was absolutely reduced to starvation. When complaining of his distress, he exclaimed, Ah! this is my cursed *fortune*, my sad and deplorable *fate*. Fortune, who was by at the time, overhearing these complaints, said to

him, You are an arrogant and ungrateful fellow, to ascribe all the good to yourself and all the evil to me.

Moral.—It is too frequently the case, that people complain of Providence on account of the evils they meet with, and commend themselves for all the good they receive.

Fable 177.—*The Peacock and the Crane.*

As a Peacock and a Crane were in company together, the Peacock spread his tail, and challenged the other to show a similar fan of feathers. You boast of your plumes, said the Crane, that are fair indeed to the eye, but fit for nothing but to attract the attention of children and fools. Do as I do, if you can, said the Crane, and then, with a suitable contempt, rose up into the air, and left the astonished Peacock staring after him till his eyes ached.

Moral.—There cannot be a greater sign of weakness than for a person to value himself in a gaudy exterior.

Fable 178.—*The Tiger and the Fox.*

As a huntsman was upon the chase, and the beasts flying before him; Let me alone, said a Tiger, and I will put an end to this war myself. He had no sooner said the word than he found himself wounded with an arrow; and while he was trying to draw it out, a Fox asked him, from what bold hand it was that he received this injury? I believe, said the Tiger, it must be from a man; and I find now, when it is too late, that there is no contending against an adversary who can wound without coming into close contact.

Moral.—Contests with persons of superior power or ability should be avoided.

FABLE 179.—*The Lion and the Bulls.*

A party of Bulls entered into a league to keep and feed together, and stand against the common enemy. So long as the confederacy continued, they were safe: but soon after they fell out among themselves; and the Lion, taking advantage of it, destroyed them all one by one.

MORAL.—Union is strength.

FABLE 180.—*The Fir and the Bramble.*

My head, said the boasting Fir-tree to the humble Bramble, is advanced among the stars; I furnish beams for palaces, and masts for ships; the very moisture of my body is a sovereign remedy for the sick and wounded: whereas thou, O Bramble, creepest in the ditch, and art good for nothing in the world but mischief. I pretend not to vie with thee, said the Bramble, in the virtues of which thou boastest: but remember, that he who made thee a lofty Fir, could have made thee an humble Bramble. I pray thee, tell me, when the carpenter comes next with his axe, whether thou wouldst not rather be a Bramble than a Fir-tree.

MORAL.—Poverty secures us from many dangers to which the rich are exposed. The vengeance of heaven, in a thunder-storm, falls more severely on lofty trees than upon humble shrubs.

FABLE 181.—*The Covetous Man and the Envious Man.*

A covetous man and an envious man both petitioned Jupiter, who told them that what one asked, should be doubled to the other. The covetous man, according to his character, desired great riches and posses-

sions; on which the other immediately received a double portion. This by no means satisfied the envious man, who repined because his neighbor was half as wealthy as himself; and he therefore requested that one of his own eyes might be taken out, that he might have the pleasure of seeing his companion lose both his.

MORAL.—Envy repines at the good possessed by others, and is emphatically called its own tormentor.

FABLE 182.—*The Crow and the Pitcher.*

A thirsty Crow found a Pitcher, with only a little water in it; but it was so low that he could not come at it. He tried first to break the pot, and then to overturn it; but it was both too strong and too heavy for him. At last he thought of a device that fully answered his purpose; which was, the dropping a great many little pebbles into the pitcher, to raise the water till it came within reach.

MORAL.—Necessity is the mother of invention and contrivance. What we cannot accomplish by force, may be brought to pass by art and invention.

FABLE 183.—*The Lion and the Man.*

In a controversy between a Lion and a Man, which was the braver and the stronger of the two, the Man said, Let us appeal to that statue there, which was the figure of a man cut in stone with a lion under his feet. Well! said the Lion in reply, if lions had been brought up to painting and carving, as you men are, where you have one lion under the feet of a man, you would have had twenty men under the paw of a lion.

MORAL.—It is against the rules of common justice for us to be judges in our own case.

FABLE 184.—*The Boy and the Thief.*

A thief came up to an artful boy, who was crying bitterly by the side of a well. The thief asked the lad what he was crying for. Why, said the lying youth, while I was drawing water here, the string broke, and my silver cup is at the bottom of the well. The thief immediately stripped, and went down in search of the cup. After a while he came up again with all his labor for his pains, and found that the roguish boy in the meantime had gone off with his clothes.

MORAL.—The evil we do to others, frequently falls on our own heads. He that diggeth a pit shall fall into it; and he that rolleth a stone, it will return upon him.

FABLE 185.—*The Man and the Satyr.*

A great intimacy was formed between a man and a Satyr. The man put his fingers one day to his mouth, and blew upon them. What is that for? said the Satyr. Why, replied the man, my hands are extremely cold, and I do it to warm them. The Satyr at another time found him blowing his pottage: And pray, said he, what is the meaning of that? Oh! said the man, my broth is hot, I do it to cool it. Nay, said the Satyr, if you have got a trick of blowing hot and cold out of the same mouth, I have done with your friendship.

MORAL.—Words and actions, capable of a double interpretation, however correct in themselves, often destroy friendship. There is no trusting a man that appears with two faces.

FABLE 186.—*The Countryman and Hercules.*

A carter, whose waggon stuck fast in the mud, stood gaping and bawling to Hercules to lend him assistance.

Why, you lazy fellow, said Hercules; why not put your shoulder to the wheel yourself? Are the gods to do your drudgery, do you think, while you remain bellowing like a child?

Moral.—We must exert ourselves, if we wish to succeed in our affairs, and not be contented with sitting still, expecting miracles to be wrought in our favor.

Fable 187.—*The Ape and her Twin Brats.*

An Ape, that had twins, doated on one more than the other. It happened once, that she was greatly alarmed, and in her fright caught up her favorite under her arm, but took no notice of the other, who, to save itself, leaped on the back of the mother. As the Ape was leaping from branch to branch with her family, down she fell, when the darling under her arm was killed on the spot, while the one on her back escaped unhurt.

Moral.—Children are too frequently ruined by indulgence.

Fable 188.—*The Fox and the Hedgehog.*

A Fox having swam across a river, when he came to the other side, found the bank so steep and slippery that he could not get up. But this was not the whole of his misfortune; for, while he stood in the water deliberating what to do, he was attacked by a swarm of flies which, settling upon his head and eyes, stung and plagued him grievously. A Hedgehog, who stood upon the shore, beheld and pitied his condition, and offered to drive away the flies which molested and teased him. Friend, replied the Fox, I thank you for your kind offer, but must desire you by no means to destroy these honest bloodsuckers, whose bellies I fancy are pretty well

filled: for if they should leave me, a fresh swarm would take their places, and I should not have a drop of blood left in my whole body.

MORAL.—It is better to endure a less evil, than, by seeking to remove it, involve ourselves in a greater.

FABLE 189.—*The Countryman and the Hawk.*

A country fellow caught a Hawk in the eager pursuit of a pigeon. The Hawk pleaded hard for herself, declaring that she never did the countryman any harm; and therefore hoped that he would do her none. Well, said the countryman, and pray what wrong did the pigeon ever do to you? You must expect to be treated yourself as you would have treated the pigeon. Alas for me! cried the Hawk, I have, it is true, met with my deserved fate from an enemy as much too strong for me as I was for the innocent pigeon. I doubt not, however, that in a little time the pigeon will be in the same condition, as she has only escaped from one devourer to another.

MORAL.—There are some characters, who will not tolerate oppression, except when exercised by themselves; and who grievously complain when they receive what they have freely measured out to others.

FABLE 190.—*The Swallow and the Spider.*

A Spider, that envied a Swallow catching flies, thought he would put an end to his amusement, by working a net to catch swallows, particularly as they were encroaching on his rights. The birds without the least difficulty broke through the nets, and carried them off in triumph. Well, said the Spider, I perceive that

bird-catching is not so easy as I fancied it was. I think I had better attend to my old trade of catching flies again.

MORAL.—To attempt things beyond our ability, is to labor in vain.

FABLE 191.—*The Swan and the Stork.*

A Stork that was present at the song of a dying Swan, told her that it was contrary to nature to sing so much out of season; and asked her the reason of such strange conduct. Why, replied the Swan, I am now entering into a state where I shall no longer be in danger of snares, guns, or hunger; and who would not rejoice at such a deliverance?

MORAL.—Death is not terrible to those who have a hope of future happiness.

FABLE 192.—*The Hedgehog and the Snake.*

A Snake was prevailed upon, in a severe winter, to take a Hedgehog into his cell: but when he was once in, the place was so narrow, that the prickles of the Hedgehog were very troublesome to his companion; so that the Snake told him he must needs provide for himself somewhere else, for the hole was not big enough to hold them both. Why then, said the Hedgehog, he that cannot stay, will do well to depart. I am contented with my quarters; and if you are not comfortable, you have free liberty to remove where you please and when you please.

MORAL.—We should be careful how we form intimacies with strangers, and particularly with suspicious characters.

FABLE 193.—*The Gnat and the Bee.*

A Gnat, half-starved with cold and hunger, went out one frosty morning to a bee-hive, to beg charity; and offered to teach music in the Bee's family for her board and lodging. The Bee very civilly desired to be excused; for, said she, I bring up all my children to my own trade, that they may be able to get their living by their industry: and I am sure I am right; for I see to what that music, which you would teach my children, has brought you!

MORAL.—Industry ought to be diligently inculcated on the minds of children of all ranks and degrees. Industrious and virtuous habits are more desirable than vain and useless accomplishments.

FABLE 194.—*The Lion, the Ass, and the Hare.*

It happened that, when a war broke out between the birds and the beasts, the Lion summoned all his faithful subjects to appear in arms at a certain time and place. Among the multitude that appeared at the place of rendezvous, were many Asses and Hares, whom the commanders were for turning off as utterly unfit for service. When the matter was brought before his majesty, he said to his officers, Do not mistake yourselves, the Asses will make excellent trumpeters, and the Hares will not be less serviceable as couriers.

MORAL.—There is no member of a political body so mean as to be of no account.

FABLE 195.—*The Pigeons and the Hawk.*

A civil war once raged among the Hawks: and the innocent Pigeons, who were safe while these feuds lasted,

from motives of pity and benevolence, sent their deputies and mediators to make them friends again; but no sooner was the quarrel ended among themselves, than they fell to their former cruelties of destroying the Pigeons, who, too late, found out their error in having united a common enemy to their own ruin.

MORAL.—It is dangerous to meddle with the quarrels of the wicked. These quarrels frequently so engage them as to prevent them from injuring the good.

FABLE 196.—*Death and the Old Man.*

As Death was taking his rounds and executing his commissions, he called on an old man, and desired him to prepare immediately to follow him. The old man felt greatly surprised at so sudden a warrant, and begged to be excused, saying, that it was a long journey and an important affair, and that it would require considerable time to arrange his concerns, and make his will. Why, said Death, you have had warning enough, one would think, to prepare before this time. Have you not had daily examples of mortality before your eyes in your own family, and in people of all sorts, of all ages, and of all degrees? And were they not all by far your juniors? Is not the death of others a memento sufficient to make you think of your own? What did you think of the severe fever you had ten years ago? What were your thoughts of the bowel-complaint you had five years after? Remember that only last year you had a paralytic stroke. And did you not consider, that after all these warnings I should come myself? Let me

have no more of your excuses, but pack up and come with me.

MORAL.—However we may put off the thought of death, he will at length make his appearance.

FABLE 197.—*Industry and Sloth.*

An idle fellow was once asked, what made him lie in bed so long? Why, said he, I am occupied in hearing long causes every morning. As soon as I awake in the morning, I have two persons at my bed-side, whose names are Industry and Sloth: one shows cause why I should rise, the other pleads hard against it; and so they give me twenty reasons why I should get up, and as many why I should not. It is the duty of a just judge to hear what can be said on both sides; and by the time the cause is over, it is time to go to breakfast.

MORAL.—We ought not to spend our days in deliberating what to do, without coming to any resolution.

FABLE 198.—*The Cock and the Fox.*

A Fox, spying a Cock at roost in a tree with his favorite hens, and wishing to get him down, asked him if he had heard the news. What news? said the Cock. Why, replied the Fox, there is a general peace concluded among all living creatures; and not one is to presume, upon pain of death, directly or indirectly to hurt another. The best tidings in the world! said the Cock; and at the same time the Cock stretched out his neck, as if he were looking at something at a distance. What are you peeping at? said the Fox. Nothing particular, except a couple of great dogs yonder, that are coming this way as hard as they can chase.

Why then, thought the Fox, it is time to be jogging. Where are you going? said the Cock; will not the general peace secure you? Ay, quoth the Fox, so it ought; but if these savage curs should not have heard of the proclamation, I shall have but little mercy:—so away he scampered.

MORAL.—Reports are to be judged of by the characters of those who circulate them.

FABLE 199.—*Boys and Frogs.*

A number of playful and mischievous Boys were watching Frogs at the side of a tank, and amusing themselves by pelting them with stones as fast as they put their heads above water. At last, a learned and grave Frog of the number, ventured to address them by saying, Children, you never consider, that though this may be play to you, it is death to us.

MORAL.—That must be an unfeeling mind which derives pleasure from the destruction of others.

FABLE 200.—*The Frogs and the Bulls.*

A Frog, who was witnessing a desperate conflict between two Bulls, cried out to his companions, What will become of us now? Why, replied one of his friends, what are the Bulls to the Frogs, or the lakes to the meadows? Very much, I can assure you, said the Frog again; for he that conquers will very probably take shelter in the fens, and then we may be trodden to atoms; wherefore, for my part, I will get as far from them as I can.

MORAL.—The common people suffer from the disputes of the great.

Fable 201.—*The Hare and the Sparrow.*

A Hare, being seized by an eagle, screamed out in a most woeful manner. A Sparrow, that was sitting on a tree close by, could not refrain from using his wit, by saying to the Hare, What, sit there and be killed! Why not run off and make good use of your legs? So swift a creature as you are, can easily escape from an eagle. As the Sparrow was going on with his raillery, down came a hawk and carried him off in his claws, and, notwithstanding his bitter cries and lamentations, very soon devoured him. The poor Hare, who was just expiring, addressed her last words to the Sparrow, saying, You, who so lately insulted my misfortunes with so much severity, will perhaps show us how well you can bear them now they have come upon yourself.

Moral.—As we know not what evils may befall ourselves, it is very unbecoming to mock others.

Fable 202.—*Two Men and a Halter.*

A poor disconsolate man, being quite destitute of money, credit, or friends, determined to hang himself; and having provided himself with a halter and a hook, began to drive the hook into an old wall to fasten the cord to. While the poor fellow was hammering the hook, down came a great stone, and a pot of money along with it. The fellow immediately dropped the halter, and ran away, well pleased with his good fortune. He was no sooner gone than the man who had hid the money came to give his pot of gold a visit; but finding all his riches gone, and out of all patience at his loss, he took up the halter, and hanged himself

with it; having no other comfort then this, that Fortune had saved him the expense of buying a cord.

MORAL.—The love of money may well be called the root of all evil, if men are desperate without it and miserable with it.

FABLE 203.—*The Mountebank and the Bear.*

A Quack, while exposing his recipes and medicines upon a stage, was surrounded with a very numerous and attentive crowd, till a Bear being led that way with a ring through his nose, they all quitted the mountebank to run after the Bear; who, addressing himself to the rabble, said, Hark ye, my friends; I am glad to see you so merry at my being led like a fool by the nose; but pray, let us laugh at one another by turns; for you are led as much by the ears by the mountebank, as I am by the nose by my keeper.

MORAL.—We are all too much led by our senses, and too little by our judgment.

FABLE 204.—*Flattery indulged.*

The base and sordid vice of Flattery had long reigned in the world with impunity; till, at last, a rigorous decree was passed by all the gods, ordering the crime to be punished with death; and commissioners were named to see the law put into execution. Six months passed away, and Flattery was as bold and active as ever, and yet there was not one complaint against it. Spies and informers were diligently set to work, who at last brought an author before the court as a delinquent, for having too highly commended the qualities of a certain great courtier while he was known to be utterly destitute of wit, honor, virtue, and the like. The prisoner

confessed that he had indeed attributed those virtues to the gentleman; and appealed to himself whether he had wronged him or not? The courtier not only acquitted the man, but condemned the scandalous practice of the court itself, in making that to be flattery which was no more than truth and justice. The commission was therefore discharged; for they found it utterly impracticable to punish a fault which no one would either acknowledge or complain of.

MORAL.—The disposition of men to receive fla ttery, is the cause of so much being given.

FABLE 205.—*The Restive Horse and his Rider.*

A restive horse that used to start at his own shadow, was once expostulated with by his rider, in a serious and pathetical manner. What is it that alarms you? said the rider: it is nothing more than a shadow that you see, which has no power to harm you, or to stop you in your journey. You do well to upbraid me in this manner! replied the Horse; for I have often perceived that you are more terrified with ghosts and apparitions than I am with shadows. If I am afraid of what I can see, you are afraid of what you never saw, but have only heard of.

MORAL.—It is common for us to blame others for what we practise ourselves.

FABLE 206.—*The Dog and his Master.*

A watchful dog was once taken to task by his Master, for barking in the night at every one that came within hearing. Sir, said the Mastiff, it is out of the zeal I have for your service; and although I bark at

every one I hear, when you tell me I should only bark at a dishonest man, I dare say, as it is, I bark right nine times in ten.

MORAL.—Too great a dependence on men often proves ruinous.

FABLE 207.—*The Ass and the Image.*

As an Ass was carrying an Image in procession, the people fell down upon their knees before him. The silly animal began to erect his ears and look great, fancying that the people worshipped him all this while; until one put him right, by saying, Friend, you are the very same beast with this burden upon your back, that you were before you took it up; and it is not to the brute they bow, but to the image.

MORAL.—The ignorant frequently attribute to themselves the honors ascribed to others.

FABLE 208.—*The Dog and the Cat.*

Never were two creatures on better terms than a Dog and a Cat who were brought up in the same house from a pup and a kitten; they were so kind, playful, and diverting, that it was half the entertainment of the family to witness the gambols and tricks that passed between them. It was observed, however, that at meal-times, when a bone or any scraps were thrown to them, they would snarl and spit at one another, like the worst of foes.

MORAL.—Self-interest is the fruitful source of disputes.

Fable 209.—*The Mastiff and the Ass.*

A huge Mastiff, and an Ass laden with bread, were upon a long journey together. They both became very hungry; and while the Ass was grazing upon thistles by the wayside, the Dog pleaded hard for some of the bread which he carried. The Ass replied, that what he carried was not his own, and he had no power to dispose of any of it. In a short time up came a wolf towards them. The Ass began to tremble, and told the Dog he hoped he would protect him, if the wolf should set upon him. No, said the Dog, they that will eat alone ought to fight alone: and so he left his fellow traveller to the mercy of the wolf.

Moral.—A rigid adherence to duty sometimes exposes to danger and death.

Fable 210.—*The Woman and Death.*

A good woman was exceedingly alarmed for fear of losing her husband, who was sick and given over by the physicians; and nothing would satisfy the woman, but Death must needs take her instead of her husband. She called and prayed, and prayed and called, till at last Death presented himself, in a horrible shape, at her elbow. She very civilly dropped him a courtesy, and said, Pray, sir, do not mistake; the person you are come for, lies sick before you.

Moral.—Whatever professions we make to our friends and relatives, we shall find that self-love is a ruling principle.

Fable 211.—*The Wolf and the Sick Ass.*

A Wolf made a visit to an Ass that lay ill of a violent fever. He felt his pulse very tenderly, and said, Pray,

my good friend, whereabouts is your greatest pain? Oh, gently, said the Ass, it pricks me in the very place where you lay your finger!

MORAL.—The cold visits of friends in the time of trouble are often as painful as the trouble itself, and sometimes more so.

FABLE 212.—*The Discontented Ass.*

An Ass, in a very severe winter, wished for a little warm weather, and a mouthful of fresh grass to feed on, in exchange for dry straw and a cold lodging. In time the warm weather and the fresh grass came on; but so much toil and business came with it, that the Ass soon became as weary of the spring as he was of the winter. He next desired to see summer, and when that came, found his toil and drudgery greater than in the spring. He then fancied he should never be well till autumn came: but what with carrying apples, grapes, fuel, winter provisions, and other things, he found himself in greater trouble than ever. After going through the year in a course of restless labor, his last prayer was for winter again, that he might take up his rest where he began his complaint.

MORAL.—The life of the unsteady is spent in vain wishes and discontent.

FABLE 213.—*The Boar and the Fox.*

As a Boar was whetting his tusks against a tree, up came a Fox to him. Pray, what do you mean by that? said he. I do it, replied the Boar, to be in readiness in case of an attack. But, answered the Fox, I see no reason for it; for there is no enemy near you. Well,

said the Boar, I see great occasion for it; for, when I come to be attacked, it will be too late for me to be sharpening my teeth when I should be fighting.

MORAL.—He that is in danger from enemies, should be constantly on his guard and well prepared.

FABLE 214.—*The Wolf and the Porcupine.*

A Wolf desired to become more intimate with a Porcupine, if he could only get him disarmed of his quills; he therefore told the Porcupine, that it did not look well for people, in time of peace, to go armed, as if they were in a state of war. Therefore, said he, lay your quills aside, and take them up when needed. Do you talk of a state of war? answered the Porcupine; why, that is my present case, and the very reason why I should stand to my arms: for am I not in the company of a Wolf?

MORAL.—We should be careful how we surrender our arms to an enemy, and leave ourselves at his discretion.

FABLE 215.—*The Coxcomb and the Philosopher.*

A certain pragmatical blustering Coxcomb paid a visit to a Philosopher, whom he found all alone, deeply engaged in study. The Coxcomb expressed his surprise and astonishment, saying that he wondered how he could be happy to live in so dull a place, and to pass so solitary a life. Sir, replied the Philosopher, you are exceedingly mistaken, for I was in the best and most cheerful company until you came in.

MORAL.—It is more profitable to converse with the learned dead, than with the ignorant who are living.

Fable 216.—*The two Travellers.*

A splenetic and a facetious man once travelled together. Heavily the former went on, with a thousand cares and troubles in his head, exclaiming over and over, What shall I do to live? The other stepped cheerfully on, and left his cares to Providence and good fortune. Well, brother, said his sorrowful companion, how can you be so gay and light? for my heart is ready to break for fear I should want bread. Come, come, said the other, never despair; I have fixed my resolution, and my mind is at rest. Ay, but for all that, answered the other, I have known the confidence of more resolute people than yourself, fail in the end. The poor man fell into another fit of doubting and fearing, till he started out all on a sudden, and said, Good sir! what, if I should become blind! and so he walked a good distance before his companion with his eyes shut, to try how he should manage if that misfortune should befall him. In the interim his fellow-traveller, who followed him, found a purse of money on the road, which amply rewarded his trust in Providence; whereas the other missed the good fortune as a punishment for his distrust; for the purse would have been his, if he had kept his eyes open.

Moral.—He who commits himself to Providence, is sure of a friend in time of need.

Fable 217.—*The Undutiful Lion.*

Among other good counsels that an old Lion gave to his whelp, was the following: that he should never contend against man, as he would never be successful. The young Lion heard the advice of his father, and laid

it up in his mind, but not in his heart. When the young Lion had come to maturity, and was in the full flower of his strength, he commenced ranging the country with the hope of meeting with a man. In his rambles the first thing he met with, was a yoke of oxen; after that with a horse; but upon their saying that they were not men, he let them go and made his way to a man who was cleaving blocks. Do you hear? said the Lion, you seem to be a man. And a man I am, said the fellow. That is well, cried the Lion; and durst you fight with me? Yes, replied the man, I dare; I can tear all these blocks to pieces. Put your foot into this gap, where you see an iron bar, and try what you can do. The Lion presently put his paw into the opening of the wood, and with one pull the wedge gave way, and the wood immediately closing, the Lion was caught by the paw. The woodman immediately raised the neighborhood: the Lion, finding he was in a strait, gave a strong pull and got his foot out of the trap, but left his claws behind; and away he went back to his father, lame and bloody, with this confession in his mouth: Alas! my dear father, said he, this had never happened to me if I had followed your advice.

MORAL.—Disobedient children generally fall into mischief, and repent when it is too late.

FABLE 218.—*Jupiter and the Farmer.*

A dissatisfied Farmer petitioned Jupiter to give him the entire management of the weather. Jupiter, to punish the fellow for his presumption, granted his request, so that he had heat and cold, calms and winds, wet and dry, at his pleasure. The poor man had so little judg-

ment in directing the seasons, that he had sometimes too much rain, and sometimes too much sun, so that nothing prospered with him; and, while all his neighbors had excellent crops, he had to complain of destruction through blight and mildew. Being fully convinced of his error and presumption, he very humbly supplicated Jupiter to take the management of the seasons into his own hands as before.

MORAL.—It is well for us that Providence graciously refuses to grant many of our requests.

FABLE 219.—*Joy and Sorrow.*

Joy and Sorrow, two twin sisters, once disputed vehemently who should have the preference; and being unable to decide the matter, left it to Minos to determine. He tried all means to make them agree and go hand in hand together, as loving sisters ought; but finding his counsel had no effect upon them, he decreed that they should be linked together with a chain; and that they should be perpetually treading upon each other's heels, when it would not matter which went foremost.

MORAL.—In this state of probation and trial, we find good and evil continually succeeding each other.

FABLE 220.—*The Countryman and the Ass.*

As a Countryman, in the time of war, was grazing his Ass in a meadow, there was a sudden alarm that the enemy was just at hand. The man called out to the beast in a terrible fright, Gallop off as fast as you can, or we shall be taken by the enemy. Well, quoth-

the Ass, and what if we should be taken? I can only be a slave, wherever I am: so that, taken or not taken, it is all one to me.

MORAL.—It is prudent so to behave in prosperity as to secure friends in adversity.

FABLE 221.—*The Seamen praying to Saints.*

In a violent tempest at sea, a Seaman took notice that most of the crew were praying severally to so many Saints. Have a care, messmates, said he, what you do; for, what if we should all be drowned now before the Saints can present your petition! Would it not be better than going so far about, to pray to Him who can save us at once without the assistance of others?

MORAL.—If we wish our affairs to be conducted properly, we must attend to them ourselves, and not by proxy.

FABLE 222.—*An Impracticable League.*

The Beasts entered into a league with the Fishes against the Birds. The war was declared; but the Fishes, instead of sending their quota, sent their excuse, that they were not able to march by land.

MORAL.—Unnatural and unequal contracts terminate in disappointment.

FABLE 223.—*Age to be honored.*

A pert and conceited youngster happened to meet an old man, whose age and infirmity had brought his body almost to the shape of a bow. Pray, father, said the youth, will you sell your bow? Save your money, you

fool, replied the hoary head; for when you come to my years, you shall have such a bow for nothing.

MORAL.—Nothing betrays greater meanness and ignorance than disrespect to the aged.

FABLE 224.—*The Bear and the Bees.*

A Bear was once so enraged at the sting of a single Bee, that he ran furiously into the bee-garden, and overturned all the hives out of revenge. This outrage brought the little army in multitudes upon him; and when he was almost stung to death, he began to think how much more advisable it had been to pass over one injury, than by an evil passion to provoke a thousand.

MORAL.—It is better to bear a trifling insult from an individual, than draw down the anger of a whole community.

FABLE 225.—*The Huntsman and the Currier.*

A Huntsman told a Currier, that he should go out the next day to kill a bear, and would sell him the skin. The Currier agreed to pay him his price, and went out the next day with the Huntsman to the chase, and mounted a tree, where he might see the sport. The Huntsman advanced very bravely up to the den where the bear lay, and sent in his dogs. The bear rushed out immediately, and the man, missing his aim, was overturned. The fellow lay very still, and held his breath as if he were dead. The bear put his nose close to him, and thinking the man was a dead body, left him.

When the bear was gone, and the danger over, down came the Currier from the tree, and bade the Hunts-

man rise. Well, my friend, said the Currier, the bear whispered something in your ear; what was it, pray? Oh, said the Huntsman, he bade me be careful for the future, to make sure of the bear before I sell his skin.

MORAL.—We should be careful not to undertake more than we are able to perform.

FABLE 226.—*The Old Man, his Son, and the Ass.*

An old man and a little boy were driving an Ass before them to the next market for sale, when the first person they met with on the road, sneeringly said to them, What, have you no more sense than to be trudging so many miles without making use of the ass? The good man, being very desirous to please every body, set his son on the ass; but, to his great astonishment, the first traveller they met with, thus reproached the lad, You indolent urchin, to be riding, while your poor gray-headed father is slaving behind you. The old man was greatly distressed to hear the people abuse his son as they went along; and to satisfy them, he took him down from the ass, and mounted himself, full of hope that the world would be pleased with the change. But they had not gone far, before the travellers on the road began to pour forth volleys of abuse on the old fellow for suffering his poor child to trot after him, while he was comfortably seated on the ass. Well, said the old man to himself, I find it more difficult to please the folks than I thought. I will, however, take the lad up behind me, and surely all the world will approve of this measure. But they were no sooner on the back of the animal, then the passengers on the road inquired of the old fellow whether the ass were his own or not, for it

did not appear so, to see the creature laden in that manner. The old man, still willing to please everybody, was greatly concerned to know what plan he should try next: for, if I show kindness to the ass, to my son, or to myself, there is no pleasing the people or escaping reproach. We have only another resource left, which is, to bind the ass and carry him to market; so that, instead of being laughed at by the multitude, we shall have everybody commending us. The thing was no sooner said than done; and away they went, with the ass fastened to a long pole on their shoulders. But the novelty of the scene so much astonished and amused the market folks, that they had all the rabble of the town after their heels, ridiculing and hooting them at every step, until the poor old man was so enraged with trying to please a dissatisfied world, that he threw the ass into the river, and made the best of his way home, resolving that he would never attempt to satisfy the whims of a world which nobody can please.

MORAL.—He who endeavors to please every one, will please no one.

FABLE 227.—*Jupiter and the two Bags.*

When Jupiter first made man, he gave him two bags, one for his neighbors' faults, which he directed should be thrown behind him; the other for his own, which he ordered should be carried before him, and always kept in view. But the man, in spite of the directions and strict charge he had received, threw his own bag behind him, and carried his neighbors' before, and

so became quick-sighted to his neighbors' faults, and blind to his own.

Moral.—We observe our neighbors' failings more readily than our own.

Fable 228.—*The Merchant and the Mariner.*

A merchant at sea asked a captain what death his father died. He told him, that his father, his grandfather, and his great-grandfather, were all drowned. Well, said the merchant, and are not you afraid of being drowned too? Pray, said the captain, what death did your father, grandfather, and great-grandfather die? Why, they all died in their beds, said the merchant. Very good, said the bold mariner, and why should I be any more afraid of going to sea, than you are of going to bed?

Moral.—While engaged in our lawful callings, though dangerous, we may confidently rely on the providence of God.

Fable 229.—*The Eagle, the Cat, and the Sow.*

An Eagle, a Cat, and a Sow, were bred in a wood together. The Eagle built her nest at the top of a high oak, the Cat kittened in the hollow trunk of it, and the Sow had her litter in a hole at the root. The Cat, set upon mischief, went with her tale to the Eagle: Your majesty had better look to yourself, said Puss, for there is most certainly a plot against you, and perhaps upon poor me too; for yonder Sow is continually grubbing every day at the root of our tree, and will bring it down at last, and then your little ones and mine must all perish. As soon as she had excited jealousy in the breast of the Eagle, away she went to the Sow: Little do you

think, said she, what danger your darlings are in : there is an Eagle constantly watching on this tree to make a prey of your pigs; and as soon as ever you are out of the way, she will certainly execute her design. The Cat immediately returned to her kittens again, keeping herself upon her guard all day, as if she were afraid, and stole out only at night to provide for her family. The Eagle would not stir for fear of the Sow; and the Sow durst not move for fear of the Eagle: so that they kept themselves upon their guard till they were starved, and left the care of their children to Puss and her kittens.

MORAL.—There can be no peace in any state or family, where whisperers and tale-bearers are encouraged.

FABLE 230.—*The Rustic and the River.*

A rustic clown, who was sent to market by his mother with butter and cheese, stopped at a river that he had to pass over, and laid himself down on the bank, intending to cross as soon as all the water had passed by. The stupid fellow waited till midnight, and finding the stream as deep and as rapid as ever, returned home to his mother with his butter and cheese. Well, son, said the mother, where have you been all this time, and how is it you have not sold the goods? Why, mother, said the idiot, the river has been running all day, and I have been waiting in vain till this moment, expecting the flood would run out and I should cross dryshod.

MORAL.—We are not to expect that nature will alter her course to please our idle fancies.

FABLE 231.—*The Arbitrary Eagle.*

There was once a dispute among the feathered tribe, which of them was the most beautiful. The Eagle had so much to say of the beauty of her plumes, and expressed herself with so much confidence and dignity, that the birds were compelled, through fear, to yield the palm to her majesty. Yes, said the gay and disappointed Peacock, we must all acknowledge the splendor of your appearance, while your handsome beak and elegant talons make it death to dispute with you.

MORAL.—Flattery to the great generally takes its rise from fear.

FABLE 232.—*The Imprudent Landlord.*

A foolish Landlord who was just come to the possession of a wise man's estate, ordered all the bushes and hedges about the vineyard to be rooted up, because they produced no fruit. The consequence was, that his grounds were soon overrun both by man and beast, and completely desolated. He was at last convinced of his folly in removing a useful defence, and in expecting grapes from brambles.

MORAL.—It is as important to preserve property as to acquire it.

FABLE 233.—*The Bull and the Gnat.*

A vain Gnat chanced to light on the horn of a Bull, and very civilly begged pardon for being so troublesome. But rather than incommode you, said the Gnat, by my weight, I will remove, should you request it. O you need not trouble yourself, replied the Bull, for I

did not feel when you came, neither shall I be sensible when you remove.

MORAL.—Some people, truly insignificant, fancy themselves to be of great importance.

FABLE 234.—*The Traveller and the Grasshoppers.*

A petulant Traveller, one sultry day, as he rode along, was so offended with the noise of Grasshoppers, that, in great wrath, he alighted from his horse, and resolved to destroy them all. He commenced stamping upon some and whipping others the whole of the day, and by evening he had so fatigued himself, that he was forced to tie his horse to a tree, and lie down among the chirping insects, with whose noise he had been so grievously offended.

MORAL.—He who expects and endeavors to live without annoyance, will expect and labor in vain.

FABLE 235.—*The Eagle and the Rabbits.*

An Eagle darted upon a nest of Rabbits, and carried them off to her young. The mother of the Rabbits adjured her, in the name of all those powers that watch over the innocent and the oppressed, to have compassion upon her miserable children: but, instead of regarding the cry of the fond mother, she tore them to pieces. The Rabbits united in making common cause of it, and began to undermine the tree where the Eagle had her towering nest. The tree on the first blast of wind, came to the ground, nest and eagles together. Some of them were killed by the fall, and the rest were de-

voured by birds and beasts of prey, in sight of the injured mother of the Rabbits.

MORAL.—Oppressors are frequently paid in their own coin.

FABLE 236.—*The Partridges and the Spaniel.*

A covey of Partridges, through fear of sportsmen and poachers, entered into an agreement with a Setter, that they should show each other acts of mutual friendship. The Setter consented, on his part, that none of his faithful canine tribe should ever hurt them; for they had long ago resolved among themselves, that whenever they came within scent of the feathered race, they would not advance another step, but would fix themselves as still as a statue. Some time after the articles were signed and confirmed, the covey spied their favorite Spaniel with his master sporting in the fields. The dog made a sudden stand, according to agreement, and the poor birds were overjoyed to see the cur so true to the covenant. But they did not consider that the same signal answered more favorably for the fowler than for themselves.

MORAL.—Agreements made without a right understanding on both sides, cannot be permanent.

FABLE 237.—*A Lame Man and a Blind Man.*

A blind man and a lame man, who were neighbors, had engagements which called them to the same place, some miles distant from their habitations. They agreed to assist each other: the blind man was to find legs and shoulders to carry his lame friend; the lame man, having his sight, was to direct the other which way to go. By this means they comfortably supplied each

other's defects, and safely reached their journey's end, and returned home again when their business was done.

MORAL.—Providence has so wisely ordered matters in this life, that no one, however insignificant, is necessarily useless.

FABLE 238.—*The three Pretended Penitents.*

A Wolf, a Fox, and an Ass, fell into a strong fit of repentance for all the evils they had committed, and were resolved to confess their sins to one another.

I confess said the Wolf, that once in hot blood, I killed a goodly fat sow: but she deserved it; for the unnatural brute had twelve pigs which she left starving in the stye, while she was stuffing herself with acorns in a neighboring wood: so that to kill her, was the greatest charity in the world, as I thought, since it would put the poor pigs out of their pain; and upon that consideration alone, I dispatched them likewise. Ah! said the Wolf, with tears in her eyes, I am grieved when I think of it. Comfort thy tender heart, honest friend, said the Fox; for thou hadst a good intention in punishing the sow for leaving her young, and no less so in putting an end to the misery of the poor motherless pigs.

For my part, acknowledged the Fox, I have been a wicked sinner in my time; for, among other depredations, I once seized upon a stately cock, as he was crowing among the hens, and snapped off his head. Indeed he provoked me to it by his insufferable insolence and noise; for he was always strutting, crowing, and making such a disturbance, that not one of his neighbors could sleep for him. But, what added to my crime, (if it may be called a crime), the foolish hens set up such a

cackling and screaming, that in my own defence,—Jupiter forgive me!—I was forced to serve them in the same way. After this confession, he set up a howl of lamentation for all his misdeeds. Peace, peace, good Reynard, said the Wolf; you did justice to the proud and crowing cock; and what you did to the hens, was in your own defence: and, for my part, I cannot see how an honest Fox could do otherwise.

Thus the Wolf and the Fox acquitted each other. The Ass's confession came next. I must confess, said he, that I drew a little straw out of the saddle of my master who was a groom; and he caught a severe cold through it: but I was ready to starve for hunger; pray deal mercifully by me. Dost thou talk of mercy? cried the Wolf: why it might have cost the man his life, thou villain! Very true, declared the Fox, I never knew a more flagrant piece of wickedness in my life! And so they both fell on, and tore the miserable Ass to pieces.

Moral.—Who shall escape when the wicked become judges of their own characters and of the conduct of others?

Fable 239.—*The disappointed Milkmaid.*

As a country lass was carrying a pail of milk on her head to market, she began to build castles in the air. As she was thinking of the milk which she had on her head, she began to calculate what it would come to by a little careful management. The milk will certainly sell for so much ready money; and with that money I can purchase so many eggs, which, in a short time, will make me possessor of a number of chicks, and then I am sure of a noble establishment of poultry. The poultry, when sold, will easily make me mistress of a pig,

which, when well fed, will soon become a fat hog. The hog, when sold, will enable me to bargain for a cow and a calf: and then,—ah! happy thought,—I shall be attended with sweethearts enough. The delightful thought caused the girl to give a bound with her head, which unfortunately upset her pail, milk and all; and with them swam away cow, calf, pig, fowls, eggs, money, and, alas! sweethearts and all.

MORAL.—Those who amuse themselves with imaginary prospects, may expect disappointment.

THE END